

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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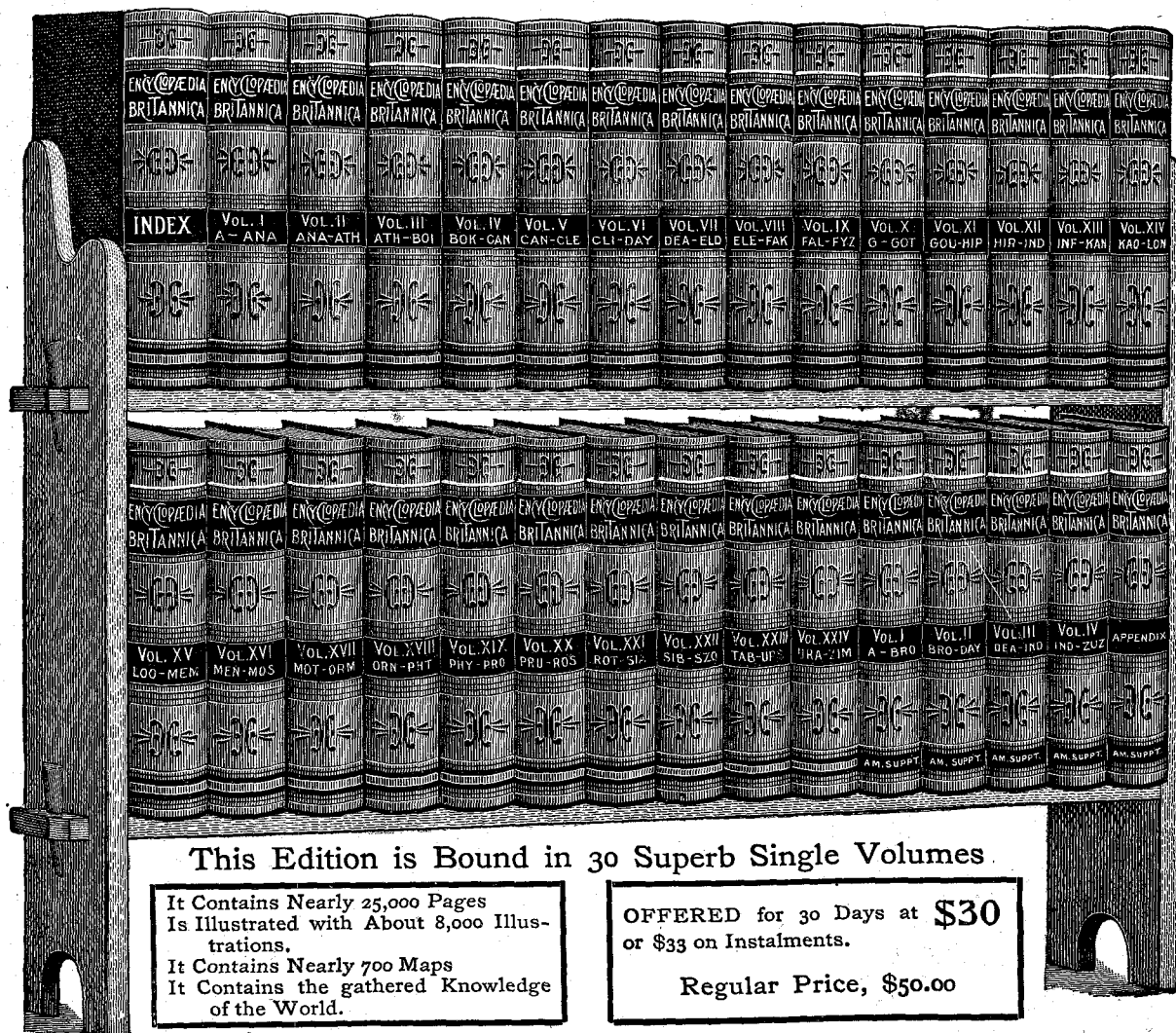
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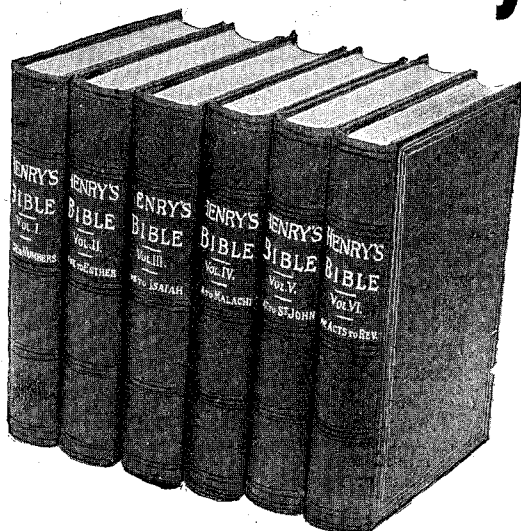
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TOPICS OF THE DAY.

CROKER'S DEFENSE AS A "BOSS."

DURING an investigation of the Democratic administration of municipal affairs in New York City, conducted by a committee of the state legislature, Richard Croker came before the public in the rôle of defender of his position as head of the Tammany organization now in power. In testimony, a verbatim report of which filled twenty-eight columns of the New York *Tribune*, Mr. Croker admitted his leadership of the organization controlling local government, and frankly defended the spoils system as the practical basis of political organization. He denied that this system is dishonest, and he claimed that what he made out of business relations with the organization was no part of the city's money. This business, he said, is part of his private affairs, concerning which, when he chose, he refused to testify. When closely pressed by questions, he asked of the investigators: "Why do you not investigate Senator Platt's firm? They are at the foundation of all the corruption in this city. I say there is more corruption in that firm to-day—and it is run by all or nearly all of the corporations in this State—there is more corruption in that firm than anywhere else." Striking features of Mr. Croker's defense are taken up for comment by newspapers throughout the country:

"Croker as an American Business Man."—"As Mr. Croker is endowed by nature and understands 'politics' he is all right. It is the people, press, pulpit, whatever force fails to eject him, that is to blame. The country is but three quarters civilized, after all, that supports him. The system of cutting the coupons of official salaries, either directly or by forced assessments, is normal to bossism. The capitalists who pay him blackmail for corporation monopolies are his partners. Bossism lives and grows rich by plunder, and the richest of its members is the head boss. In the old times of great political leaders they undoubtedly conducted party discipline with a high hand and punished insubordination or unwillingness by removal from office. There have been

political leaders who, on the sly, were 'on their make,' but they have been exceptional and their day was short. Croker and Platt have developed the legislative-blackmail system to a business profession, where success is bragged of and popular admiration and awe follow. The old conception of a political leader as a man masterful in his intellect and its expressions, having a kind of gloomy grandeur as his environment, which permitted few intimates, much less boon companions, and disinterested in money matters, because disdainful of everything but distinction, has had much to justify it in the record of our politics. But such leaders are not like the modern 'bosses.' The latter are men who are in politics first, last, and all the time for money and 'spoils,' and hold their positions by their skill in filling the pockets of their 'pals,' while their own are overflowing.

"Mr. Croker was 'game' throughout his examination. His candor frequently elicited applause from the choice spirits who came to see him defy the lightning. This applause is the saddest of the revelations of the investigation, for it lays bare the extent of public sentiment that holds Croker's business is only 'politics,' and that politics is plunder and is justifiable if you only plunder 'fair.' Croker could not run New York if the public sentiment of that city was not apathetic; if it was not tolerant of his creed of spoils. The city of New York is the metropolis of America; it exerts a vast influence in the world; and yet it is governed in a way that would waken the public sentiment of Moscow to armed revolt. The remedy is with the citizens of New York, but it will not be applied until they rouse themselves from their slothful acquiescence in Croker's dictum, that politics is politics, and that all leaders are in politics for what there is in it."—*The Transcript (Ind. Rep.)*, Boston.

Rule and Robbery.—"Talk about trusts! Such a condition creates a trust that outclasses every other trust in the world, Tammany Hall hardly excepted. This is the allegation: Before last January, the Roebling fireproofing process was rejected by the Building Department, which must approve all building plans for all structures whatever in the city. Shortly after January, a company was formed for the exploitation of that process and to that company the party leader became a contributor, in it his son became a stockholder and office-holder, and of it his nephew, also a youth and an assistant district-attorney, became a counsel. Thereafter, all plans for buildings of or additions to buildings of a fireproof character had to be so framed that this preferred process had to be adopted, and all other processes were rejected.

"This is the union of politics with business, of business with politics, and the use of both for throttling out of the building and expanding spirit of this great city a constantly augmenting fortune for a favored few. If this is so, the distinction between law and larceny is technical, not moral; between building and brigandage is artificial, and not real; between rule and robbery is theoretical only. If any one thinks that the people of New York City will care a whit for democracy as a name, or for Republicanism as a label, or for reform as an expression, in the face of such a state of facts as this, he is idiotic or blind. . . . If administration has become a means of money-making to those who make governments, if privilege has been made a perquisite, official approval a commodity, and the formal processes of what should be equitable action a monopoly for politicians and a force for the outlawry, bankruptcy, or strangulation of honest competition, then, government is a criminal, politics is a malefactor, rule is a robbery, procedure a brigandage, and those responsible for them, and profiting by them, will do well to stand from under."—*The Eagle (Ind. Dem.)*, Brooklyn.

Offensive and Impertinent Questions.—"The real question is whether there has been dishonesty in the administration of the government of the city of New York—whether the taxes have been equitably imposed and collected and the money righteously expended. The only point upon which the legislature or the

public may legitimately ask for information is the collection and expenditure of the public funds. If any individual has been oppressed and despoiled or if any money has been wastefully or criminally dispensed, then the Mazet committee has the right to probe, and all good citizens will encourage and indorse the work. Mr. Croker is not a public official, but he acknowledges that he is the head of Tammany and he frankly invokes judgment upon himself by the standard of Tammany's administration of affairs. It is nobody's business whether he has \$10,000 or \$10,000,000 as



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RICHARD CROKER.

his private fortune. No committee is warranted in asking him to explain the source of his wealth and the manner of its investment. If, however, Mazet and Moss can show extravagance, mismanagement, or defalcation in Tammany's conduct of New York, and can in any way connect Mr. Croker with the responsibility, it may then be in order to put him on the rack. Until that point shall have been reached, the Moss plan of action must be regarded as offensive and impertinent. Meantime, it is interesting to observe, first, that Mr. Croker appears to hold his own quite comfortably against the misdirected onslaughts of Moss, and, secondly, that Moss is pursuing a policy of inquisition that would not be tolerated in any respectable court of justice."—*The Post (Ind.)*, *Washington*.

The Judiciary and Private Business.—"No part of Mr. Croker's testimony is more illuminating than that in which he sets forth frankly what he expects of the men to whom he sells judicial nominations. He expects all of them to do their duty by Tammany, but 'they don't always do it.' Which ones do not? 'I don't want to talk about men that have not done that. There are men on the bench now that have not done that—a few of them.' Those who do their duty always appoint good Tammany men as referees. The referees, among other things, select the auctioneers, and good Tammany referees always select Peter F. Meyer of the firm of Meyer & Croker. When referees appoint this firm they 'do good party acts.' The full testimony on this point is too valuable to be condensed:

"Q. And the judge ought to do that thing which puts into your pocket money, because you are a Democrat, too? A. Yes.

"Q. Then we have this, that you participate in the selection of judges before they are elected, and then participate in emolument that comes away down at the end of their judicial proceedings, namely in judicial sales? A. Yes, sir.

"Q. And it goes into your pocket? A. Yes, that is my own money.

"Q. And the nomination of the judges by Tammany Hall in this city is almost equivalent to an election, is it not? A. Yes.

"Q. So that if you had a controlling voice in the affairs of your party and

secure the nomination of true men, you may be sure that at least in the Real-Estate Exchange and in the firm of Meyer & Croker you will, as a true Democrat, get some of the patronage? A. We expect them at least to be friendly.

"Q. And get a part of the patronage? A. Yes, sir.

"Q. You are working for your own pocket? A. All the time and you too.

"Q. Then, it is not a matter of wide statesmanship or patriotism altogether, but it is wide statesmanship, patriotism, and personal gain mixed up? A. It is, "To the party belongs the spoils." I will say that, so you can make it all right up here. We win, and everybody stands by us when we win."

"Croker said voluntarily of the profits of this branch of his 'private business': 'I want to say to you now that my half in that business has amounted to \$25,000 or \$30,000 right along for the last six or seven years.' That is a tidy income to receive by means of a 'pull' on the bench. Without that 'pull,' the business would not have been worth a copper to Croker, for he never would have been a partner. In view of this admission, Croker's fervid declaration that he will sacrifice his right hand if any one can show he has taken a dollar of city money, gives us a sample of his moral sense. He uses the power of his position as boss to levy blackmail through the bench, and then calls the result 'private business.'"—*The Evening Post (Ind.)*, *New York*.

The Keynote of Ring Rule.—"Nor is it singular that no thought of the public interest disturbs this Croker conception of municipal government. A powerful municipal machine is not built up on the basis of public service. It appeals to the potency of selfish personal advantage for its compact support and organization. A distinct pecuniary profit in dollars and cents is the reward held out for loyalty to the Tammany machine. Why not from the municipal ringsters' point of view? Business is business, and politics is the business of the ringster.

"The inevitable produce of ring rule is now on view in New York City—the triumphant boss enthroned in power and protecting those who placed him on the throne. 'All those people are my friends,' says Croker to the Mazet counsel, 'and I am going to stick to them all the time.' Not the friends of good municipal government in the people's behalf, mind you, but Croker's friends. There rang the true keynote of ring rule in municipal administration. The boss and his friends first—the people unplaced.

"St. Louis has reason to keenly study this illustration of prevailing conditions in New York with a view, let us hope, of wise profit in the near future. Ring rule is dominant here as there. The boss is in power and is protecting his friends. The public interest is suffering proportionately. The evil of machine control of municipal affairs is in glaring evidence. The question is here as in New York—"What are the people going to do about it?"—*The Republic (Dem.)*, *St. Louis*.

MATTHEW STANLEY QUAY.

LAST week a jury acquitted M. S. Quay of the charge of conspiracy to misuse state funds through the defunct People's Bank of Philadelphia, whereupon Governor Stone at once announced the appointment of Mr. Quay to succeed himself as United States Senator from Pennsylvania. The legislature had adjourned without reelecting Senator Quay or electing anybody else; a committee of the legislature had recommended the indictment of several members for bribery in connection with the long senatorial contest, and the trial of Senator Quay on charges preferred by the district-attorney of Philadelphia had become, in the public mind, a kind of life-and-death struggle between Quay and anti-Quay forces in Pennsylvania politics. Mr. Quay, in the sixty-sixth year of his age, has behind him the record of twelve years in the United States Senate; service as chairman of the Republican national committee in 1888; and office-holding in Pennsylvania, from 1864-66 in the legislature, 1873-78 and 1879-82 as secretary of state, and 1885-87 as state treasurer.

"The Great Man Hunt Ends in Disaster."—"It is a great victory for honesty and justice. No more will every political stump in Pennsylvania ring with the monstrous falsehoods that only men lost to all sense of manhood and shame could stoop so low to utter. Venom has had its day. Spite has done its very

worst. Personal ambition and envy have dug deep into the gutters of their own infamy to drag to the surface the mud to throw at a Senator of the United States. Never in all history has there been such a despicable, contemptible, reckless, fanatical man hunt. The great State of Pennsylvania has been dragged in the mire and held up to public scorn by men who have had only their own wretched personal interests to serve. No longer will the scurvy crew dare to lift a hand or a voice. Hereafter they should be spurned by all fair-minded men and penned in to wallow in



MATTHEW STANLEY QUAY.

their own mire, outcasts from respectable society. . . . Never again, let us hope, shall we look upon such a spectacle as the Quay haters have afforded us. No more will the epithet of embezzler be applied to Quay, for, patient and long suffering as he is, he is still human, and the man who was hunted may yet become the hunter of the men who hound him."—*The Inquirer (Rep.)*, Philadelphia.

Opposition to Quayism.—"The conviction, trial, and acquittal of Mr. Quay and his appointment to the Senate were mere incidents in the Republican contest against his political methods and acts to which the name of Quayism has been given. The contention had been waged for a year, at least, prior to the failure of the People's Bank. It had assumed imposing proportions as early as 1897, nearly two years before Mr. Quay's arrest or acquittal. The opposition to Quayism was not inspired nor promoted by these legal proceedings; undoubtedly it was strengthened by the preferment and prosecution of the charges against him. But if there had been no such charges, no indictment, no trial, the contest of the public-spirited, reputable, and intelligent Republicans of Pennsylvania would have proceeded as surely and as vigorously as it has done with the charges added. With the rarest exceptions those who have been supporting Mr. Quay in his senatorial contest before the legislature would have just as earnestly and strongly fought for him if, instead of being acquitted, he had been convicted of the charge upon which he was indicted. They are parts of the Quay organization which is held together by the cohesiveness of the official spoils that are dispensed to Mr. Quay by the President of the United States, by the governor of the State, and by the dominant officials of nearly all the counties, cities, and towns of the Commonwealth. He in turn dispenses them to his followers, who in serving his personal and political fortunes also serve their own. It is not ability, public virtue, fitness that they demand of Mr. Quay as the price of their loyalty to Quayism; they demand the public offices; mere hire and salary.

"The contest against Quayism has not been suspended, much less definitely concluded; it is to be continued, to be more resolutely waged and fought out to a conclusion, by the best representatives of the Republican Party, by those who contend that

the government shall be of, for, and by the people, of the one, and of the other part, by those who represent the worst elements of politics, the practical politicians, the official spoils hunters, who all alike contend that the government shall be of, for, and by them, and not by the people."—*The Ledger (Ind. Rep.)*, Philadelphia.

Quay Reappointed by Quay.—"Reaction will come, and it will be hastened by the action of Governor Stone in reappointing Senator Quay to succeed himself in the United States Senate within two hours after his acquittal on one of several criminal charges that have been pending against him for some months past. The legislature adjourned yesterday for two years, without reelecting Quay, altho he had been a candidate from the first to the last day of the session, receiving fewer votes on the last day than on the first. His appointment by Governor Stone is the appointment of Matthew Stanley Quay by Matthew Stanley Quay. It is an insolent defiance not only of the Republican legislature and voters of Pennsylvania, but it is a challenge of bossism to the United States Senate which has specifically refused to recognize such an appointment when made by the governor of Oregon and to the unbossed Republicans of every State in the Union."—*The Standard-Union (Rep.)*, Brooklyn.

Senate Precedents.—"The question of a governor's power to fill a vacancy not occurring during a recess of the legislature has been repeatedly considered and variously decided. At the special session of Congress in 1893, however, the Senate refused to seat Mr. Mantle, of Montana, appointed by the governor, the legislature in that case having failed to elect a Senator, after balloting daily for many weeks. Mr. Mantle was excluded by the close tho not strictly party vote of 32 to 29; but that precedent was much more decisively confirmed last year by a majority of 50 to 19 against admitting Mr. Corbett, of Oregon, likewise appointed by the governor. In behalf of Mr. Corbett it was represented that his case differed from that of Mr. Mantle, inasmuch as the Oregon legislature never organized and finally dispersed without transacting any business whatsoever, and therefore had never acquired an existence in a strict legal sense as a branch of the state government. But the Senate committee did not see fit to make any such discrimination in its report, which was adopted by the large majority before mentioned. Moreover, that was a verdict in which party lines were obliterated and which disclosed no political or partizan bias of any sort; indeed, as it happened, seventeen Republicans voted for and seventeen against Mr. Corbett's admission.

"This decision was accepted at the time as expressing the settled conviction of the Senate that an executive appointment was not valid in case the legislature had failed to fill the vacancy. We are not aware that anything has occurred to disturb that conclusion, and the natural presumption therefore is that Governor Stone has merely chosen to pay Mr. Quay a conspicuous and gratifying tho practically empty compliment in appointing him to the Senate at this time. He must be aware that he is referring the question of his admission to a body which has clearly put itself on record against appointments made under such circumstances. Mr. Quay's ardent supporters may possibly believe that his popularity with his former colleagues may avail to reverse the precedents referred to, but it is more probable that Governor Stone's action simply reflects strong personal feeling, with perhaps some expectation of incidental political advantage to be derived from maintaining the controversy in another forum during the greater part of the legislative recess."—*The Tribune (Rep.)*, New York.

Surprising Except in Pennsylvania.—"The developments in the Quay case yesterday might properly be called surprising were it not that nothing in Pennsylvania politics can ever really surprise any one. The intricacies of the political and factional ramifications in that State are such that it is never possible to make a good guess at the outcome of any particular entanglement unless one is thoroughly in the counsels of the inmost of the insiders. So the common outside belief that, while the governor might possibly call an extra session to make another attempt to elect a Senator, he would not have the audacity to make an *ad-interim* appointment of Mr. Quay himself has not been justified by the event; and the general expectation that the trial of the boss at Philadelphia would result in either a conviction or an almost equally damaging disagreement of the jury has also been disap-

pointed. By the verdict of acquittal and the promptly following appointment by the governor the case of Mr. Quay enters upon a new chapter, the end of which can not be foreseen. We are not ready to believe, however, that the ex-Senator's future has been made essentially brighter by yesterday's events."—*The Journal (Ind.)*, *Providence, R. I.*

"But what of the Republican Party—in Pennsylvania and in the United States? How long will it be able to stagger under the oppressive burden of such revelations as the Quay trial disclosed? Acquitted, with a mountain of accusing testimony unanswered, a Quay—Republican—governor, in defiance of law, precedent, and the will of the legislature, appoints Quay to the seat in the Senate he so long dishonored, and from which he was driven by the moral uprising and revolt in his party. The man who would silently take a verdict of acquittal such that Quay managed to get yesterday will doubtless take a seat in the Senate under such an appointment. The one is as worthy and as honorable as the other, and the one is a fitting sequel to the other. But the evidence presented on the trial to establish Quay's guilt still lives, and the case against him will be tried on that evidence at the firesides of honest citizens all over the land, and from the verdict there rendered by the undebauched conscience of the people Quay will find no escape. In that forum legal acts and legal jugglery will be of no avail."—*The North American (Rep.)*, *Philadelphia*.

"Even if seated, under his appointment Mr. Quay's title would only be good until the next session of the legislature. The senatorial issue goes to the people. They will have to decide it by their votes next year. The anti-Quay members of the legislature have pitched the true keynote of this contest. Mr. Quay's acquittal makes it possible for him to be again a senatorial candidate, but we share in the confidence expressed in the address of the anti-Quay members of the legislature to the Republicans of Pennsylvania that 'the people of Pennsylvania will not allow any man to represent them in the United States Senate who pleads the statute of limitations to protect him from a criminal prosecution.'"—*The Press (Rep.)*, *Philadelphia*.

"The case was ably handled by counsel on both sides and fairly and honestly tried by Judge Biddle. Under the proper ruling of the judge, confining testimony to the last two years as provided by the statute, the sensational features anticipated by the instigators of the prosecution were kept out of the case, and the verdict will be accepted by the public as being in accord with the law and the evidence. The people of the State as well as Mr. Quay are to be congratulated on the outcome of the trial."—*The Times (Rep.)*, *Pittsburg*.

"It is a humiliating admission to make, but it seems impossible to obtain a fair jury trial, or a fair election, in the city of Philadelphia in any case in which a political stake is involved. Our judges are pure, but the whole political substructure of the municipality is rotten. The result of the Quay trial and the result of the bribery trials last year furnish concurrent proof of the shameful truth."—*The Record (Ind.)*, *Philadelphia*.

GROWTH OF SOCIALISTIC SENTIMENT.

THE election of Mayor Jones, of Toledo, on a municipal-ownership platform; the progress of Governor Pingree's experiment of municipal ownership of street railways in Detroit; the rise of municipal ownership as an issue in the election for mayor of Chicago, and the agitation for municipal construction and operation of an underground system of transportation in New York City, cause much newspaper comment upon the "drift toward Socialism" in the United States. Criticism of this tendency, upon the part of the most radical of Socialist papers, takes the form of poohpoohing "public ownership of public utilities" as a middle-class cry which ought not to fool the "class-conscious proletariat." *The People*, New York, organ of the Socialist Labor Party, expresses this view, pointing to common ownership of the means of production and distribution as the only true Socialism. Among individualistic papers which criticize the tendency to depend on government rather than individual initiative, there are many which concede distinctions between "natural

monopolies" and "private monopolies"; the majority, however, oppose plans for municipal ownership, ostensibly on account of existing political conditions. Various shades of current opinion are shown by quotations appended.

Municipal Ownership and Merit vs. Corruption.—"I believe in municipal ownership of public utilities under the merit system of employment. San Francisco has just adopted a charter establishing civil-service rules by which competent men will be employed and retained in their positions so long as they faithfully perform their duties. This opens the way to municipal ownership. Furthermore, the charter embodies the principle of defined responsibility by giving the mayor the absolute appointment and removal of a board of public works, which is charged with the duty of preparing estimates for lighting and water plants, for instance, to be submitted to the people at each recurring election until municipal ownership is an accomplished fact. This agitates the question.

"The supervisors, to whom these estimates are given, may propose to the people the acquisition or construction of the public utilities at a given price, and the mayor has the power at the same time to submit a counter or alternative proposition. This is certainly making progress.

"If the supervisors refuse to take the initiative, then the people can compel the submission of a proposition to them by a petition signed by 15 per cent. of the qualified electors of the city. For these reasons the people of San Francisco look forward to the accomplishment of results on these lines under their new organic law.

"The benefits of public ownership are these: That commodities can be served at the lowest cost; the people will not be robbed by corporations, who invariably charge all the traffic will bear and who are compelled by reason of inflation of stock, due very often to the absorption of rival companies, to exact extortionate rates in order to pay interest and dividends.

"A career in the civil service will be made for our young men, with education and not influence as its basis, and thus it becomes complementary to the public-school system. The community will get the benefit of the patriotic and dutiful services of otherwise good citizens who now wink at corruption of legislative bodies, if not encourage it because it is their private interest to do so, and who give their fine abilities to private and not public undertakings.

"It removes the presence of a corrupt power in the City Hall. It weakens 'the boss.' It will save the streets from being constantly dug up by rival corporations. It will tend to the physical and moral betterment of the modern city. It will diminish the bitterness of political strife. It will save public officials from temptations and preserve their morals and decency, and tie the people together in bonds of common interest."—*James D. Phelan*, Mayor of San Francisco, in *The Journal*, New York.

Mere Names Do Not Frighten.—"The transformation in sentiment has come about in a short time, but that a change has come no one can deny. It was only a few years ago that municipal ownership could be combated simply by calling it Socialistic. But mere names no longer have power to frighten, and municipal ownership is now looked upon only as a business solution of an important problem of municipal life. As a solution it is regarded as good or bad according to the conditions under which it is proposed to put the plan into operation. Where the conditions are ripe for municipal ownership it is no longer possible to combat that policy on the ground that it is wrong in principle.

"The task before the sincere advocates of municipal ownership in the future is not to convince the public that their idea is correct, but rather to see that the work of municipalization is not undertaken except under conditions that promise real and permanent success. Just so sure as the management of enterprises like lighting and street-car systems is undertaken by the city without painstaking and careful consideration and planning, will there be blundering and failure, which must be followed inevitably by a reaction against the municipal-ownership idea itself. Those are the wisest champions of municipal ownership, therefore, who do not seek to crowd on the work of municipalization at too rapid a rate."—*The Record (Ind.)*, *Chicago*.

Forfeited Franchises an Alternative.—"As a matter of fact there should be no room in the American system of government

for practical Socialism; nevertheless, it is not only a factor, but it is becoming a very powerful one in the nation's politico-economic existence. It is a natural product, too, of class legislation by Congress, state legislatures, and cities. The pendulum is getting ready to swing to the other extreme, but the moral sense of the people should be strong enough to stop the swinging before the opposition of corporation greed is reached, for the other extreme is equally dangerous. What are called public utilities are public necessities to supply which certain exclusive advantages are given to private corporations. It is the right of these corporations to exact reasonable remuneration from the public for the service they perform, and the natural relation between the public and the corporation is one of cooperation and interdependence. But in their greed the corporations have become autocratic and deny that the public has any rights that they are bound to respect. They no longer consult the public's interests. They corrupt city councils, state legislatures, Congress, and some of the courts to secure advantages which permit them to ignore the best interests of the public they serve and operate their enterprises as tyrannical monopolies. Instead of consulting the public they demand that the public acquiesce in whatever they may elect to do. In fact, they pass by on the other side of the public and get what they want by purchasing the public's official representatives.

"This sort of thing has been going on so long, and the corporations have grown so bold and dictatorial that the indignation of the public has reached the point where revenge rather than remedial agencies is the uppermost thought, and hence the pendulum swings violently to the other extreme. There is conservative ground that is broad and firm enough to amply protect the public and give the corporations plenty of latitude and encouragement. It is just as easy to declare a franchise forfeited as it is to grant one; but it requires the highest sense of justice and bold determination to do it. Still that is the quickest and surest remedy for the ills that the corporations afflict the public with. A franchise is not given; it is conferred for a specific purpose, and when the privileges it confers are abused it is forfeited and may be so declared. The basic principle of a State's function in granting a franchise for an enterprise in which the public has interest in its conduct is that it can not part with its own right of eminent domain. It may lend its right to individuals or corporations for a clearly defined purpose, and it may cancel the loan the moment the privileges the franchise grants are employed to the public's hurt. Time and again the courts have held that to be the law. Perhaps, therefore, the prompt canceling of forfeited franchises would teach corporations a more wholesome lesson than threats to force them to sell out to municipalities or to the State."—*The Times (Dem.)*, Kansas City.

Teaching of the Trusts.—"If trusts can successfully control the production and distribution of any article of common necessity, why can not a state or municipal trust control successfully all the agencies of public utility? This lesson has been learned long ago in Europe, especially in Scotland and England, but we were approaching it with some hesitation in this country until the trusts quickened public apprehension.

"Thus, when the very men who are exploiting the trusts are crying out against the 'Socialistic tendencies' of democracy, they themselves are giving the country the most successful examples of hard and practical Socialism. This awakening of the public is one of the most surprising developments of modern life. The trusts were anticipated; economists predicted their growth and extension; but who could predict the enormous growth of Socialism as represented in the recent political victories of Pingree, Carter Harrison, and Mayor Jones, of Toledo?

"We are coming to see," says Governor Pingree, 'that there is but one way to deal with the trusts, and that is to own them, as we now own the post-office trust and deny private individuals the right to carry letters as a business. So we must come to own the telegraph, the express, and railroad trusts.' A very large order, our readers will say, but not larger, when the power of all people in their corporate capacity is taken into consideration, than the power of, say, the tobacco trust to say to a factory in a small town, 'You must close your doors and turn your employees adrift. You'll be handsomely remunerated if you do. Otherwise, you'll be driven out of the business.'

"Carter Harrison was reelected because of his opposition to the fifty-year extension of the street-railway charters. Mayor Jones, of Toledo, writing some weeks before his reelection, declared: 'I predict there is more to be done by our cities in municipal ownership of public utilities in the next ten years than has been done in all the years of our history preceding them.'

"And the whole attitude of these Western politicians is to the effect that trusts are of great benefit as educators of the public. If the people can be induced to see the necessity of exercising their power and influence through the medium of the state and municipal corporations, then the trusts have not vexed the public in vain.

"Such is the teaching which comes to us warm from the West, and whether we indorse it or not, we are bound to recognize its interest and importance as a political factor."—*The Constitution (Dem.)*, Atlanta.

The Impetus to Socialism.—"Socialism as it is making rapid progress in American cities is not of the shaggy-haired and unkempt character so often allied with anarchy—in fact, our Socialism is the opposite of anarchy. It means a wider exercise of the



BARTLETT TRIPP, OF NORTH DAKOTA,
Ex-Minister from the United States to Austria.



FREIHERR SPECK VON STERNBURG,
Counsellor of the German Legation at Washington.



Photograph by Davis & Sanford, New York.
C. N. E. ELIOT,
Secretary of the British Embassy at Washington.

SAMOAN COMMISSIONERS.

powers of government rather than the wreck of all government. As coming to the front in our cities it stands for the doctrine that the municipality, or the State, or the nation should acquire and operate certain public utilities, such as street railways and electric power in light, heat, and transportation.

"Several causes have in recent years prepared the American mind for the reception of this variety of state Socialism. The aggregation of great fortunes through the exercise of powers conferred by the Government on the favored few is one cause. It has led to corporate monopoly, followed in its turn by great trusts, intended to control the commerce and industries of the country—the prices of necessities, the traffic of the country, and the wages and hours of labor. The protection that creates and fosters monopoly has also been a strong element in creating and fostering state Socialism. If by the exercise of the taxing power greater dividends are created for the wealthy and a more liberal wage rate (temporarily) for the workers, why should not the principle be extended from the favored few to the million? That is what the million is commencing to ask. Protection and Socialism are natural allies.

"These great economic questions are likely to appear as powerful factors hereafter in American politics. The sweep of trust creation within the last year and the might of these artificial contrivances in consolidating the power of money has given a great impetus to issues that a little time ago were looked on as of the distant future."—*The Post (Dem.)*, *Pittsburg*.

"A Movement to be Watched."—"If several of the largest cities of the West are to absorb all public utilities, including their street-car lines, and operate them, we may not shut our eye to the fact that it will be a long step in the direction of national Socialism. It will certainly help to rally those who are in favor of government ownership and operation of the transportation and telegraph lines of the country.

"We fear that a good thing is about to be abused. *The Times* believes that every municipality, being to a large extent a business corporation, should control, if it does not now, all public utilities. We do not believe in giving away valuable franchises to private corporations. We believe that the streets of the city are for the use and benefit of the people of the city, and that such public franchises should be made to bring to the people the price that they are worth. But the great danger lies in the operation of such enterprises by the municipality. The more employees any municipality has, the more there will be of partizan politics in the management of the city's affairs, and experience shows that the more there is of partizan politics in municipal government, the more there is of jobbery and corruption and the less of public benefits. So long as the city simply controls these utilities, they will be controlled in the interest of the public, but when it comes to the question of operation, everybody knows that the officeholders and not the public get the benefit."—*The Times (Dem.)*, *Richmond*.

Alluring Propositions.—"If municipal ownership and control of street-car lines becomes profitable and general, how long will it be before the States are urged to buy and control the railroad lines operating exclusively within their respective borders? And then how long before a vote will be demanded on a proposition for national control of all interstate lines?

"When the Populists first suggested government ownership of railroads and telegraph lines they were laughed at. The proposition was flouted as a hayseed dream. And yet the argument advanced in support of it was very much the same as that now advanced in support of Governor Pingree's pet measure. The people support the street-car lines. The companies are indebted to the people for their charters. The public thoroughfares are used. The traffic is profitable. The companies pay handsome dividends. Why, therefore, should not this enormous and profitable business

be conducted for the people's benefit instead of for the benefit of a few individuals?

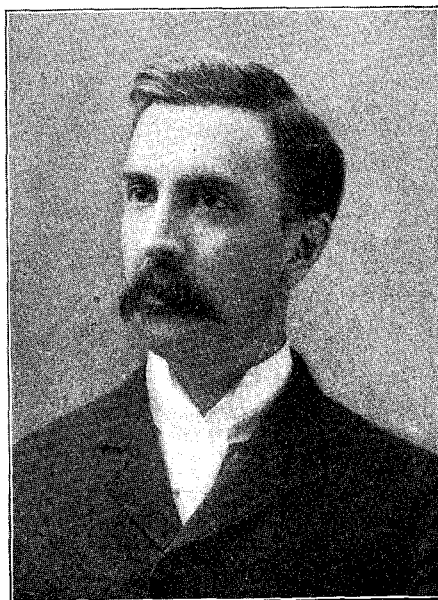
"This is precisely what the Populists, with a wealth of Socialistic and altruistic language, urged with relation to the railroads and the telegraph. Government control, they insisted, would mean a better service, cheaper rates, and increased earnings, which would go into the pockets of the many instead of into those of the few.

"Nor is this argument to be confined to street-car lines, to interstate railroad lines, and the telegraph lines. If applied with regard to those cases it may as justly be applied to other cases. Tammany Hall is seeking to apply it to the gas business in New York. There is a demand there for cheaper gas, and the proposition is that the city erect a plant and supply the people.

"This is one of the most important questions that our public men have now to deal with. It is getting a hold in certain sections, and it is of a nature to attract men. There is something alluring about the proposition, stated in the flamboyant terms of the stump, to divert large profits from the few to the many, and usher in an era of general ownership and prosperity. There is, of course, another side to the question, and when the controversy gets fairly started we shall have something of wide concern to think about in these United States."—*The Star (Ind.)*, *Washington*.

"In Denver, Colo., the Democrat just elected mayor has been victorious on a radical municipal-ownership platform. One of his strongest rivals for the office avowed the same principles. In Springfield, Ill., a Republican won a hot fight for mayor as an advocate of municipal ownership, and in Quincy, in the same State, a Democrat swept the town on a like platform. Perhaps the greatest demonstration made anywhere of the progress of public opinion toward municipal ownership was that which took place in Chicago. . . . It is evident that great changes are taking place in the minds of the people of large cities, and it looks very much as if the majority of the voters in several big centers of trade and industry had decided to go into the trust business, so to speak, in behalf of the whole body politic instead of a few promoters and capitalists. There may be reactions, of course, but the indications are that the country will see some surprising object-lessons and experiments within the next few years."—*The Leader (Rep.)*, *Cleveland*.

"The conference of the Independent Labor Party, at Leeds, England, was notable for the vote of the body to federate with all Socialistic organizations, and for an address by an American clergyman on the growth of Socialism in this country. Probably this speaker could prove to the satisfaction of his hearers that Socialism is on the increase here. We mean, of course, the nom-



Photograph by Rothberger.

HENRY V. JOHNSON (DEM.), OF DENVER, COL.



Photograph by Baker.

SAMUEL J. SWARTZ (REP.), OF COLUMBUS, OHIO.

TWO NEW MAYORS.

inal tenets of that cause as professed by labor interests in many parts of the United States. In this State, for example, the Socialist Labor ticket at the recent election augmented its vote, securing another addition to its total. But there is little reason for any one to be disturbed by this growth of 'Socialism.' The congressional vote of the First Rhode Island Regiment included 10 per cent. of Socialist ballots, but the soldiers, as a body, were as good ones probably as could be enlisted in this State. The Socialists were as willing to fight as the others, and they returned home as much in love with Rhode Island as when they left here."—*The Journal (Ind.)*, Providence, R. I.

"The Socialist vote in New Haven (Conn.) shows a heavy gain. In 1896 that party polled in the city 405, and last November 606. On Tuesday of this week [April 18] the Socialist vote jumped up to 920, a gain of over 300 in five months. The spring election in Bridgeport recorded about the same Socialist increase. New Britain surprised the State by electing five Socialist councilmen. Another interesting phase is that in none of these cities are the people frightened by the growth of Socialist influence at the polls."—*The Republican (Ind.)*, Springfield, Mass.

"If it can be shown, after trial, that an American municipality can undertake enterprises of this kind with advantage to itself and the people, one may be sure that the method will spread, and that similar trials will be made in other places. If, on the other hand, experiment proves that the results obtained by municipal effort are not as satisfactory as those which come from corporate enterprise, then the result will be the reverse. Any way in which the matter is looked at, it is of public advantage that object-lessons such as these should be afforded our people. Similar enterprises have been undertaken with some degree of success in England, but under conditions so different from those which obtain in America that they have not afforded so clear an example of what might be done as would the application of the tests in reasonably representative American cities."—*The Herald (Ind.)*, Boston.

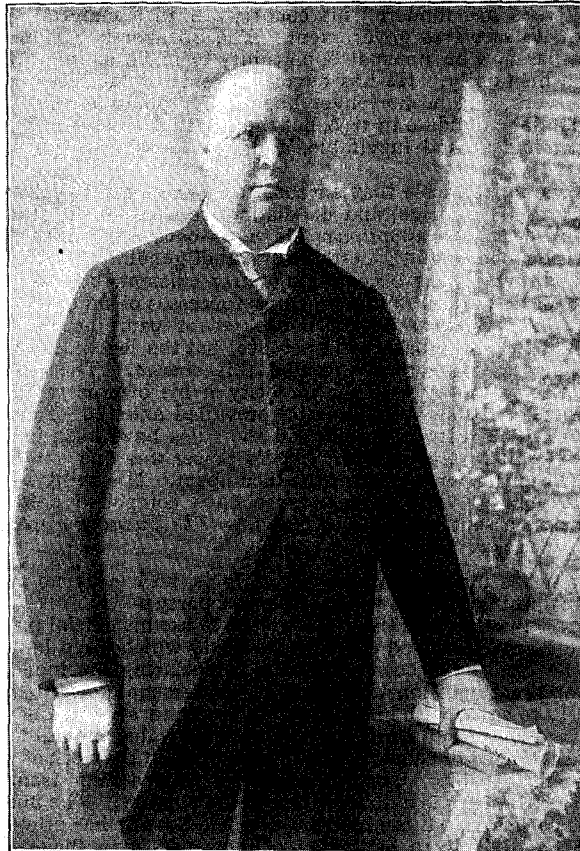
SPEAKER REED'S RETIREMENT

IT was announced last week that Thomas B. Reed had decided to retire from Congress and to become a partner in a New York City law firm. Mr. Reed's public career began with membership in the Maine legislature, 1868-70, and he served as attorney-general of the State from 1870 to 1873. In 1876 he was elected to a seat in the House of Representatives, to which he has been returned at each succeeding election. Three times he has served as Speaker of the House, during the Fifty-first, Fifty-fourth, and Fifty-fifth Congresses, and his reputation as one of the most forceful figures in our political life has been made in that office. Mr. Reed is nearly sixty years of age, and it is generally assumed that in order to provide for his family he makes the change, which is worth \$50,000 a year in salary to him. Political reasons for his retirement are also suggested in some quarters.

The Only Great Speaker.—"He turned the House from an almost unworkable appendix of government into probably the most exact, precise, and expeditious national legislative machine in the world. He altered its character as completely, within its limits, as Jackson did that of the Presidency. But once having transformed it into a great and useful engine of government, before which in its period of later perfection the arrogant Senate has had to give way, for all its tremendous advantage of a six-year tenure of office, he never sought for an instant after making his always definite opinion heard in party councils to use this instrument in the shaping of national policies according even to his predilections—of ambitions he was devoid while in the chair. Without him no McKinley bill could have been passed, and in the same session no free-silver bill avoided; without him, three years later, when in the lead of the minority, no repeal could have been had of the purchase clause; without him, to come more closely to date, the myriad evil designs of the thoroughly demoralized Senate of the last four years could scarcely have been in their totality checked. But not one measure whose success was assured by his dominant personality advanced his political fortunes or even bore the impress of his mind. Some, indeed, tho

not opposed to his political principles, were—like the annexation of Hawaii—to his judgment and sense of expediency.

"It is for this reason that it must be said that, while there have been as potent individualities in our public life as that of Mr. Reed, there has never been another whose potency has been put to such absolutely impersonal uses. What a really towering place is his we realize by recalling the fact that three successive Presidents turned, in their moments of extreme embarrassment, to the



THOMAS B. REED, OF MAINE.

benevolent giantism of this cynical St. Christopher of American politics. Other great men have been Speaker—notably Clay and Blaine. He has been the only great Speaker."—*The Press (Rep.)*, New York.

Built on Large Lines.—"Whatever else may be said of Mr. Reed, it is quite certain that he has been one of the few men in public station who have shown themselves to be built on large lines, who have no tendency to petty politics, whose personal integrity is altogether beyond question, and who have risen to eminence by the exhibition of great powers and not by the sedulous cultivation of mean political opportunities. The course of conduct which, in 1890, won him the title of Czar, was to our mind quite indefensible; but it was not so much the rules which he pushed through as the way in which he pushed them through that constituted the offense. Such a method of railroading the adoption of rules, at the arbitrary pleasure of the Speaker, is a precedent fraught with great danger, quite irrespective of the merits or demerits of the rules themselves. As to the latter point, subsequent experience with obstruction in the Senate has inclined the whole country to look with much more favor than it formerly did upon regulations designed to prevent unconscionable delay, harsh tho they may seem."—*The News (Ind.)*, Baltimore.

A Sneer for the Public.—"When Speaker Reed was told by a reporter that the public would like to know whether or not the rumors about his retiring from Congress were true, he replied: 'The public! I have no interest in the public.'

"Mr. Reed is frank in his admission, which is in keeping with his record in Congress. He has never shown any respect for the rights of the public. The most powerful corporations could always count on his enthusiastic support, but his contempt for the people was unmeasured.

"The public has returned Speaker Reed's disfavor with com-

pound interest. His Presidential aspirations have been rejected. Outside of the party in whose interest as Speaker he has outraged parliamentary usage, and denied the minority the right to be heard, there is no belief in his fairness, and some doubt as to the character of the influences that control him.

"It is proper that Speaker Reed should retire to private life with a sneer on his lips for the public, which has repeatedly honored him, and whose interests he has so persistently neglected."—*The Journal (Dem.)*, New York.

Invaluable Service.—"The rewards of such incalculable service as Mr. Reed has rendered his country are, in a material sense, inadequate in a free government. The Speaker is a poor man, and he has now an unusual opportunity to make suitable provision for his family. He has devoted twenty of his best years to public work, and he no longer hopes for promotion. He was a Presidential candidate in 1896, but the nomination of Mr. McKinley was logical and inevitable, and the Speaker's chance was gone.

"He doubtless feels that another term or two as Speaker will not add to his prestige, and his distinctive work in the House is accomplished. The adoption of his rules—once so bitterly assailed—by his opponents and the establishment of genuine majority rule in a body which has become singularly efficient, business-like, and fit for its duties are the crowning successes of an exceptional career. The Speaker has been accused of usurping authority and reducing the House to impotence, but the legislation of the last Congress conclusively refuted this charge. The Speaker was not in sympathy with the majority of his own party on several grave questions, but the latter prevailed and the former had to yield. The rules governed, and the rules have been justified by their fruits. Much of Mr. Reed's power was due not to the office but to the personality of the incumbent. His ability, information, courage, and independence have compelled deference even where assent could not be given."—*The Evening Post (Ind. Rep.)*, Chicago.

"Strong as his partizanship certainly is, he has by no means been an unthinking follower in matters of party policy. Too loyal a believer in representative government to use his official place to block measures resolved upon by the party which gave him that office, he has never been backward in declaring his individual views on great questions and using all his personal power to bring his party to agree with him. That is true and at the same time restrained leadership which realizes both the value of individuality and the need of cooperation and discipline in the work of practical statesmanship. The retirement of such a man from the direction of affairs is a distinct loss to the country. The number of jobs he has killed, the foolish wastes of time he has prevented would be difficult to estimate. Other men may make good Speakers, but no man can take his place."—*The Tribune (Rep.)*, New York.

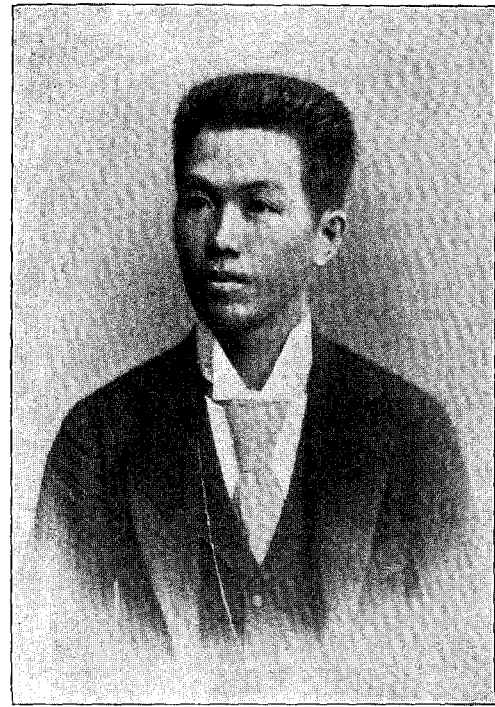
"Unterrified, unconventional, genial, dictatorial, obstinate as a mule, and yet as kind as an old negro mammy, always ready to sacrifice a material advantage for the sake of an epigram, aiming shafts of sarcasm right and left, saying No with harsh emphasis often when his heart felt Yes, the most eminent of Speakers has gone straight on in his own course, through sunshine and storm, making friends of the very men whom he ran into and upset. Perhaps no other aggressive American statesman ever provoked so much personal opposition and at the same time netted so few real enemies."—*The Sun (Rep.)*, New York.



SAVED FROM THE CRUEL SPANIARD.

—*The Chronicle*, Chicago.

TOPICS IN BRIEF.



EMILIO AGUINALDO,

Commander-in-Chief of the Filipinos.

MR. CROKER'S fortune just grew.—*The North American*, Philadelphia.

AN island is a piece of territory entirely surrounded by troubles.—*The Free Press*, Detroit.

LUCKILY Thomas Jefferson has gone where they dine no more.—*The Plaindealer*, Cleveland.

MAYOR JONES, of Toledo, will be in luck if the Ohio supreme court does not declare the golden rule to be unconstitutional.—*The Record*, Chicago.

AGUINALDO does not want to be the George Washington of the Philippines. He wants to be the J. Pierpont Morgan.—*The Star*, Washington.

THE Mazet investigating committee has finally forced Mr. Croker to confess that he is identified with Tammany Hall.—*The Tribune*, Detroit.

NOT being a man, Helen Gould's patriotism stands alone as passing at par without a suspicion of political alloy charged against it by envious rivals.—*The Republic*, St. Louis.

A CITY that has been able to maintain and operate Mr. Pingree ought not to have any trouble with such a tame institution as a street-railway system.—*The Journal*, Detroit.

VARIETY.—"What is your national song?" asked the ethnologist.

"It's a medley," answered the Samoan; "'Star-Spangled Banner,' 'Wacht am Rhine,' and 'God Save the Queen.'"—*The Star*, Washington.

"MR. BRYAN says the Philippine campaign was inspired by a desire for dollars rather than duty."—*Denver Times*. "Mr. Bryan's lecturers are inspired by duty, but subject to gate money."—*The Sun*, New York.

TEACHER: "John, illustrate the difference between sit and set."

Bright and Patriotic Boy: "The United States is a country on which the sun never sets, and the rest of the world never sits."—*The Journal*, Detroit.

THE new "Battle Hymn of the Republic" will have to read—

We are coming, Father William McKinley, a hundred thousand more,
Shouting the battle-cry of benevolent assimilation.

This is not good meter, but it adheres to the facts.—*The World*, New York.

COMPLYING WITH HIS REQUEST.—"Bury me," pleaded the dying sailor, "on American soil."

"All right," said the ship's commander. "There's an island in the offing, We'll just bear down and expand a little more."—*The North American*, Philadelphia.

THE REV. DR. FOURTHLY: "How much are you going to give to the missionary cause this year, Brother Means?"

Brother Means: "My missionary contributions this year, Doctor, will be limited to what I have to pay the Government, in the shape of war tax."—*The Tribune*, Chicago.

OBERLIN College has given two phrases of contemporary public affairs, which may serve to counterbalance each other. President Barrows gave currency to the description of the United States as "a chivalrous knight" going about the world freeing the oppressed; but the professor of political economy summed up the imperialistic movement tersely and cynically when he said, "There is no reasoning with an appetite."—*The Republican*, Springfield.

LETTERS AND ART.

THE FALSITY OF FICTION.

MR. KINETON PARKES brings against the main body of our fiction an indictment which is startling amid the many voices preaching realism. He complains that our novels too often lack the prime quality of being false to life. The following somewhat paradoxical sentence seems to express the core of his argument: "There are many qualities which go to make a great example of the fictive art, but the essence of all such art is this very falsity, without which fiction must necessarily be but artificial and unreal." Mr. Parkes complains that the novels of to-day in particular are deplorably deficient in this falsity to life, "a quality which is only possessed by a few of our greatest novels." He writes (in *The New Century Review* for April):

"All art is best employed in improving on nature, and this is particularly the case with the art of fiction. For fiction to be dignified thus and placed among the arts, it is necessary that its exponents should clearly understand what they are about. Novelists have a lot to learn, therefore. The highest form of the plastic arts is the art of design, and for this, more than any other branch, it is necessary that nature should only be allowed to serve as a basis. To be true to nature in design is to be futile; to be an artist in design is to be able to imagine all that nature leaves undone—all those things as to which nature is wholly and irreparably incompetent. Fiction, being the highest of the literary arts, stands upon a like footing with design. The conceivably great master in fiction is he who can imagine all those things which never occur in life, but which are the life-blood of art; he who can imagine and evolve from the slight basis which life affords a mental vision which shall eclipse the haphazard arrangement of mountains and trees and other accessories of nature. By this I do not mean that nature is not very fine; nature is very fine very often, but nature is not art. We owe almost all our contemporary drama to nature, however, and that is why contemporary drama is so bad; but Shakespeare dealt with nature in a very different fashion from the dealings of Mr. G. R. Sims with nature, and that is why Mr. Sims and Shakespeare are different. The Adelphi owes everything to nature, the Globe owed everything to art except its roof. We do not ask of a Velasquez—is it true to nature? We are immediately and permanently impressed with the fact that it is great art. But when we regard Mr. Frith's 'Derby Day,' and we have never been to Epsom, we instinctively inquire—Is it like that? Which things clearly indicate that the further the artist gets from nature the greater is his art. It is of no consequence to urge that sometimes art is unnatural; this only proves the point that whenever nature is transplanted into terms of art it becomes unnatural, and truth, falsehood."

Mr. Parkes's next statement still more boldly challenges discussion in certain quarters. He says:

"The greatest art is symbolic, just as is the greatest religion. We are well aware that a religion begins to lose its force just as soon as its symbols cease to be regarded, and the very fact that religions have played so important a part in the development of intellectual and emotional man is sufficient evidence of the inherent and natural desire on man's part for something which is not nature—the supernatural, or art. Art is essentially supernatural, and whatever meaning we may discern in it is conveyed by a system of symbols more esoteric even than the symbols of religion, and less easily understood. Here, therefore, is the explanation of the fact that the manifestations of the highest arts are not infrequently disregarded until the passage of years has brought the knowledge which the day could not afford."

Mr. Parkes recognizes fiction as particularly the art of our time, and admits that the fiction of to-day, in its finer forms, is the sublimation of all fictive art of past periods:

"Later Victorian fiction corresponds to the drama of Elizabeth—both are the highest manifestations of the literary art of the periods. In their higher flights each represented the life and the sentiment of their respective times, but which they carefully

avoid portraying. This latter, literature of a less exalted kind may easily do, and no period has been without its photographer to give us records of the things he saw around him. The lesser dramatists among the Elizabethans did it; the dramatists of the Restoration did nothing else, but did it well; and we have an army of novelists and dramatists doing the same for our more complex and more interesting age. It is not from these the great masters emerge; they stand aside from contemporary life, as such, and deal with eternal and essentials. They may learn something from their surroundings, but it is very little. Their power is in themselves, it is in no sense derivative, and, be their work considerable or inconsiderable in quantity, known or not known extensively in their generation, they have the artist's message to deliver, and it is the quality of this message, not its quantity nor its popularity, that renders it prophetic, at once the vision of a seer and the work of a creator."

A FILIPINO NOVELIST.

A BIOGRAPHY of Jose Rizal has lately been published by a professor of the Austrian University of Leitmeritz. Rizal was a native Filipino, a scholar, novelist, and poet, whose life story takes on a tragic interest from his cruel death. On the strength of his studies in European sociology and his novels dealing with related problems, certain newspapers have styled him "A Filipino Tolstoy," in spite of the fact that he died for that very passion of patriotism which Tolstoy so unreservedly condemns.

After graduating from the University of Madrid as doctor of medicine and philosophy, Rizal pursued his studies in Paris, Heidelberg, Leipsic, and Berlin. Returning to Manila, he published a novel which dealt so severely with the corruptions of the church on the islands that he was banished by the Spanish Government. After visiting the United States, Rizal went to London, where he devoted himself to further study and published another novel. After practising for some time as a physician in Hongkong, he went to Borneo, intending to found a colony of Filipinos. Returning to Manila to recruit for this colony, he was seized and imprisoned on the island of Dapitan. After he had been for four years on this island, all the time under the surveillance of his Spanish guards, another insurrection broke out in the Philippines. He was taken to Manila, charged with having incited the uprising, condemned, and shot. His execution took place on the 30th of December, 1896.

Mr. Erving Winslow, speaking of Rizal's investigations in the race question, writes (Boston *Evening Transcript*):

"In France and Germany he lived among the peasants for months at a time for the purpose of studying their characteristics. He came to the conclusion at last that 'the human races are differentiated in their outward habits and in their build, but not in their psychology.' 'White, brown, yellow, and black feel and are excited by all the same passions and emotions.' He repudiated the doctrine of colonial politicians, that there are races of limited intelligence who can never rise to the level of the Europeans."

Many humane Spaniards, and several Spanish newspapers, protested against the shooting of Rizal. Mr. Winslow tells the story of his death as follows:

"One hour before his execution he married his betrothed, a beautiful Irish girl. His own countrymen were compelled to do the shooting. Back of this row of Filipinos stood Spanish soldiers, ready to cut them down if they shrank from their cruel business. 'Never,' says an eye-witness, 'never shall I forget that awful morning, nor the horror-thrill that came with the report of crackling rifles as his mangled body fell on the public promenade, amid the jeers of Spaniards and monks, who had consummated thus one of the most cold-blooded crimes registered in history since the tragedy of Golgotha. My blood boiled, and from that hour I espoused the Filipino cause.'

"On the day following Rizal's death, his widow passed the

Spanish line at Manila and made her way on foot to the camp of the patriots. There Aguinaldo gave her command of a company, at the head of which the Irish bride-widow gained more than one victory. She has perhaps fallen ere this, a victim to American bullets. Before he died Rizal wrote a poem, which was his dying message to his native land, from which an extract is appended:

"Farewell, adored Fatherland; our Eden lost, farewell;
Farewell, O sun's loved region, pearl of the Eastern sea;
Gladly I die for thy dear sake, yea, thou knowest well,
Were my sad life more radiant far than mortal tongue could tell,
Yet would I give it gladly, joyously, for thee.
Pray for those who died alone, betrayed, in wretchedness;
For those who suffered for thy sake torments and misery;
For broken hearts of mothers who wept in bitterness;
For widows, tortured captives, orphans in deep distress;
And pray for thy dear self, that thou may'st finally be free."

SIEGFRIED WAGNER'S FIRST "MUSIC DRAMA."

SINCE the death of Richard Wagner, the musical iconoclast and revolutionist, Germany, it is admitted, has produced no first-rate musician. The master's mantle has descended to no one, and in the world of music there has been stagnation, if not retrogression. But just at present critics and musicians are wondering and debating whether Wagner's only son, Siegfried, is not destined to continue the work of the creator of "Tristan" and "Parsifal" and the "Nibelung" tetralogy. Siegfried has written a music drama along the distinctive Wagnerian lines, and it has already been given with considerable success in Munich and Leipzig. It is recognized that at his age he has done more than the father achieved at the corresponding period of his life, but will time and growth develop in young Siegfried genius equal to that of his father?

Until Siegfried reached his twentieth year he had given absolutely no signs of musical talent. His father had long since given up the idea of making a musician of him, and his education was intended to fit him for engineering. But six years ago Siegfried abandoned that career and devoted himself to music. He soon became a conductor and gave concerts and directed the "cycle" at Baireuth. The critics differed about his qualities as interpreter, and some actually advised him to resume his technical engineering studies. About two years ago, however, he produced a symphonic poem entitled "Longing," which elicited no little praise, and now he has written an opera or music drama. An account of the production at Leipzig was sent to the St. Petersburg *Novoye Vremya*, a Wagner propagandist in Russia, and we extract from it the following sketch of the plot:

The opera is called "Der Bärenhäuter" ("The Man with a Bear's Skin"). The scenes are laid in Germany at the end of the Thirty Years' War. A young villager who has returned from the war poor and homeless sells his soul to the devil for money, and agrees to spend some years in the lower regions in the capacity of a stoker or oven-heater. While thus serving his master the young warrior takes pity on a poor, suffering sinner condemned to fire, and emancipates him from hell. For this offense the devil expels him and punishes him by giving him a bear's skin, but without otherwise changing his human figure. In this odious and fearful form he is doomed to wander over the earth, shunned and dreaded by all men, until an innocent maiden should fall in love with him and pass three years with him in marital happiness. At the end of that period he is to be transformed back into human shape.

But one concession the devil grants him—the possession of a sack of gold which can never be exhausted. The appearance of the Bärenhäuter on earth creates a panic, but his gold opens for him nearly every door, and not only is he welcomed after his treasure is discovered, but he soon finds a girl who, from compassion rather than greed, consents to become his wife. The requisite three years pass; the condition is fulfilled, and the happy young husband is freed from the devil's curse and changed into a man.

Like his father, Siegfried based this fanciful story on a legend

found in Grimm's tales. He wrote his own libretto, in this respect also emulating his father. In the music the method of leading themes and "continuous melody" is adopted, but according to the paper we quote from, the composer is not a slavish imitator of his illustrious sire. His music is original, melodious, rich, and of characteristic color. He employs the orchestra to elucidate and explain the course of the opera, and his orchestration shows skill, familiarity with the various instruments, the capacities of the human voice, and the effective and harmonious blending of scenes, words, and music.

This view is not shared by all who have reviewed this opera. Some declare that the clever and sonorous orchestration hides a poverty of musical ideas and of invention, but even these do not deny all merit and beauty to the music of the opera.—*Translation made for THE LITERARY DIGEST.*

IS KIPLING AN AMERICAN OR ENGLISH PRODUCT?

ACCORDING to Mr. Maurice Thompson, our authors, in their "frankly bumptious American way," have of late been showing a tendency to reconsider the "ancient canons of literary art." Mr. Thompson therefore suggests an examination of the new canons which they are supposed to be on the point of adopting. The most typical example of what may be called "Americanism" in poetic art he finds, curiously enough, not in the work of an American at all, but in the verse of Rudyard Kipling. Mr. Thompson writes (in *The Independent*) as follows:

"Poetry is the best measure of literary art; for in it we have the highest conception of life expressed with the utmost truth and beauty. If there is an inevitable canon of art it certainly obtains here, and the poet least of all artists can afford to play fast and loose with it. But the critic, too, must bear in mind that careless estimates are apt to seem satisfactory at a time when the world appears not only willing, but anxious, to get rid of the law.

"Mr. Rudyard Kipling's bold experiments have had an effect certainly great, and we can not foresee how lasting, upon both literary taste and the trend of popular imagination. It would be hazardous to attribute his sudden fame to great literary art, and, at the same time, try to maintain our respect for the best standard of English composition. Still, we need not push to the other extreme and deny the exceptional power of his genius.

"The practical critic, bent upon going to the roots of things, will delve back along the way by which the new influence has come, feeling sure that he will presently make a discovery. This discovery will probably be that Mr. Kipling is an American product, rather than an English or Indian one.

"When James Russell Lowell wrote the first really strong poetry in the language of rustic ignorance, it happened to be noticed by English critics, who accepted it as a fair expression of American culture, as well as a root of art perfectly suited to the soil of American civilization. In fact, it has been but lately that British understanding has compassed our true value, even as a purchaser of alien literature. But distinguished circumstances made them acquainted with Lowell; and Bret Harte's long residence among them compelled attention to his picturesque and powerful stories of California life. It was Harte who most successfully broke down the insular guard and sent home a memorable blow to jar John Bull's sense of humor into noticeable activity and enforce his recognition of our imaginative vigor and originality. Before that Walt Whitman alone had been accepted as 'typically American,' altho Poe was recognized as a great genius.

"When Harte and Joaquin Miller found a way into English consideration, it was soon observed that their success connected itself with the exploration of certain picturesque nooks, where civilization had taken on abnormal forms and colors. Miller chose the Byronic point of view, while Harte, with a keener insight and a far superior literary equipment, adopted a direct artistic method of sketching from life and afterward 'washing in' the sketches with a fine color of romance, which admirably softened what would otherwise have been repellant realism.

"In Mr. Kipling's burly lyrics we find a combination of both Harte's and Miller's most salient peculiarities.

'When 'Omer smote 'is bloomin' lyre'

is a line struck in exactly Bret Harte's style and with precisely Joaquin Miller's insistent air of showy boorishness. The spirit of such a line pairs with that which sets up Walt Whitman as the greatest American poet. We Americans are delighted with Kipling, because of his Americanism—that is, taking ourselves at the English rating—and unquestionably he is much more popular here than in his own country. Even the 'Recessional,' cast in his most serious, High-Church, exclusive form and style, has been made more of in American New York than in British London.

"One who applies history to criticism with a fair degree of insight will not make great eyes at Mr. Kipling's success. Sterne and his 'Sentimental Journey' were almost as successful on much the same conditions—to wit, go as you please and always break the rules; but then Sterne was not a poet and Mr. Kipling is, and a wonderful one at that; so is Bret Harte. The question to be considered does not involve the poet, however, but poetry. Is it possible for genius, even as great as Harte's or Kipling's, to make great poetry by the barrack-room recipe or the 'Heathen-Chinee' pattern?

"We must admit that our poetry stands in need of fresh blood, so to speak, and whatever it is that gives genuine significance to art. Mr. Kipling has, in some considerable degree, met this need; but he has not met it in the spirit of universal art; his success, if it does not depend largely upon mere jargon, has the appearance of owing a great deal to it. From Homer down to Tennyson the greatest poets have invariably been masters of simple, correct, and refined speech, which they made into literature of universal, permanent appeal. We may dance to Mr. Kipling's timely and vigorous grotesqueries of style and conceit but after us, what?"

A NEW THEORY OF WALT WHITMAN'S GENIUS.

DR. R. MAURICE BUCKE, Walt Whitman's biographer and executor, in a recent article challenges attention by a claim which, thinks the London *Athenæum*, is likely to be hotly debated. According to Dr. Bucke's theory, the race is developing a higher form of consciousness, which he terms "cosmic consciousness," and of which Whitman's genius presents a typical case.

Not only did Walt Whitman come from a stock markedly deficient in scholastic habits, but he was himself "about the most unliterary of all writers." As Dr. Bucke reminds us, he was neither a student nor a reader, and "had little or no taste for letters." Yet his words have become undeniably a vital force in literature, a great and far-reaching influence.

Up to the age of thirty, Whitman had written a number of stories and sketches, and some distinctly commonplace verse. His work had given no promise of ever rising above mediocrity. "Nevertheless," writes Dr. Bucke, "at the age of thirty-four to thirty-five he produced, Emerson being the judge, 'the most extraordinary piece of wit and wisdom that America has contributed.'" To quote further from the words of his biographer (in *The New England Magazine*):

"How shall we account for this? What was it that converted this mediocre man, this house-builder and carpenter, this carpenter's son, into the deepest thinker his country had produced? We are reminded by this case of another at which 'many were astonished, and said, 'Is not this the carpenter's son, whence has this man these things?' and they were offended at him.' What had happened to cause the change?

"Walt Whitman (p. 15 of the 1855 edition of 'Leaves of Grass') tells us what had occurred. He tells us of a marvelous rebirth which happened to him in June, 1853, in the beginning of his thirty-fifth year. He relates how his other new self came to him and took possession of him, and how there swiftly arose and spread around him the peace and joy and knowledge that pass all

the art and argument of the earth, and how it came to him that all the men ever born were his brothers and the women his sisters and lovers, and how he saw that the basic fact of creation (its 'kelson') is love. From that moment this carpenter too became a seer, the heavens were opened unto him also, and he saw and knew the Spirit of God. In this case also, as in others of the same class, there was, upon illumination, a characteristic brightness of the face, an irrepressible joyousness shining from his features and seeming to pervade his whole body."

After treating at some length of the most significant of the many portraits of the poet, Dr. Bucke sketches his theory of "cosmic consciousness." He writes:

"When I came in the late seventies to know Walt Whitman personally after having studied him in his own writings and in those of others about him for ten years, it gradually dawned upon me that he possessed qualities intellectual, moral, or spiritual, or all three, which are not present in the make-up of ordinary men. At the risk of being misunderstood, I will be quite frank and will try and tell how this matter then appeared to me. Let me say that I was then a man over forty years of age, holding a responsible position which I filled then and since to the satisfaction of the Government, and which I still hold. It seemed to me, then, at that time, that Walt Whitman was surrounded, as it were, with a halo—that there was something sacred and superhuman about him. There was a period of months during which I could not believe that he was merely a man; there were times when I was almost persuaded that he was a god—tho what those words used in such connection should mean, I could not make at all clear to myself. This phase of thought passed away, and it became clear to me that Whitman was undoubtedly a man, neither more nor less; but in order to reach this conclusion I was forced to enlarge the content of the concept man in order to make it embrace this new specimen. I was forced to the conclusion that a man may be nobler, or that man as a race is nobler than I had hitherto supposed. I then asked myself the question: In what does this man differ from what we see in others? and for years this was to me the question of questions. More than ever I studied the man in his works, in his life, in his conversation, by talking to his friends and to any one I could meet who had come into personal contact with him. As the Abbé Faria, in Dumas's great romance, wrote a history of the Borgia family in order to find out, if possible, what had become of the enormous wealth of the Spadas, so did I, not in a romance but in reality, write a book on Walt Whitman in order thereby, if that might be, to obtain an answer to the question with which I was perplexed. In my book I described the man and analyzed his mental qualities. I showed that he was different from ordinary folk, and pointed out in what manner he differed; but I failed to discover and therefore to set forth wherein precisely this difference consisted, or whence it sprang. A rather striking mental experience of my own, followed after nineteen years by an interview with an absolute stranger, opened the door at last to the only answer I am likely to receive in this life to the problem in question. I had spent the evening in a great city, with two friends, reading and discussing poetry and philosophy. We had occupied ourselves with Wordsworth, Shelley, Browning, and especially Whitman. We parted at midnight. I had a long drive in a hansom to my lodging. My mind, deeply under the influence of the ideas, images, and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images, and emotions flow of themselves, as it were, through my mind. All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is

what we call love, and that the happiness of each and all is in the long run absolutely certain. The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained during the quarter of a century which has since elapsed. I knew that what the vision showed was true. I had attained to a point of view from which I saw that it must be true. That view, that conviction, I may say that consciousness, has never, even during periods of the deepest depression, been lost. Later I wrote a book to show that nothing else but that could be true, that no other point of view would explain what we know of the universe and of man. All the same, I had no idea what had happened to me. I did not for a long time connect my experience in thought either with what I knew of psychology or with what I knew of history.

"The experience which I have detailed threw a flood of light upon the teachings of 'Leaves of Grass'; but strange to say (so it seems to me now) I saw no connection between it and the genesis of that book. My experience seemed to me a casual and isolated incident, having a deep individual but no special racial significance. Eighteen years passed away, occupied in continuous search for the secret. At last light dawned. Strangely enough, I was back in the same great city in which for the first and last time I had seen unveiled for a few seconds the truth. A man whom I had never met, but of whom I had heard as being possessed of extraordinary spiritual insight, was in the same city. I had wanted to see him for a long time. We made an appointment, met, and had a talk of some hours' duration. I found that he had entered the higher life of which I had had a glimpse and had had a large experience of its phenomena. In brief, my conversation with him, lit up by my own comparatively trivial experience, showed me not only where I stood, but where humanity stood, in relation to this new world, as it may be called. Especially, knowing Whitman so well as I did, it showed me his position, where he obtained his inspiration, and the proof that this is absolutely genuine. I saw clearly also that the phenomenon of illumination was not an erratic, casual occurrence, but that it was part of the great scheme upon which the universe and especially humanity was originally planned. I saw that it was merely a step in the great march of evolution—that many men had already taken this step, and that in due time it would be taken by the race at large; that among those who had taken the step was Whitman; and that the new faculties, mental and moral, the possession of which by him I had been unable to explain to myself, were simply attributes of this higher life belonging to the new humanity that was making its appearance. That Whitman actually manifested such higher faculties has been, and of course will be, disputed and denied; but I am here simply giving my own experiences and conclusions.

"A single glance backward over Whitman's life and work, now that the clew was found, sufficed to show to a man like myself, who was thoroughly conversant with these, his possession of the new faculties, and when and how these came to him. It is known, for instance, that as a young man he was not markedly different from his contemporaries; that his writings at that time were not distinguished; but that at the age of thirty-six he had produced a volume which has been looked upon by many of the best minds of the present generation as almost unexampled in spiritual insight and power. Then he tells us of the sudden blaze of the subjective light, how—

"As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, unknown orbs;
One instant of the future land, Heaven's land."

"On another page, addressing his new self, the cosmic sense, he tells in detail of his illumination. He says, in substance, to the new faculty: I believe in you. My other self (the self-conscious man) must not abase itself to you, and you must not be abased to it. Both these opposite errors have been fallen into by other men having cosmic consciousness; both the cosmic-conscious has tyrannized over the self-conscious man, and the self-conscious has obstructed the free life of the cosmic-conscious man. One notable case of the first error entailed on the Christian world untold misery. Whitman calls on the new self to speak, to express itself. 'Not words,' he says, 'not music or rime I want, not custom nor lecture, not even the best—only the lull I like, the hum of your valued voice.' He was not as particular as his critics have been; all he asked was that the cosmic sense should speak

and utter itself. He tells us that illumination came in June—the usual time of year; that after it came his life was absolutely controlled by it—it 'held his feet.' Then he tells of the peace, joy, and knowledge (the moral exaltation and intellectual illumination which belong to the new birth), passing all the art and argument of the earth, that came to him. He saw the cosmic order—the 'Brahmic Splendor'—and that the basic facts of the universe and of the human soul are love and immortality. . . .

"When I say, then, that Whitman is a seer, I mean that he belongs to a family the members of which, limited in number, are spread abroad throughout the advanced races of mankind and throughout the last forty centuries of the world's history. The trait that distinguishes these people from other men is this: their spiritual eyes have been opened and they have seen. The better-known members of this group, who, were they collected together, could be accommodated all at one time in a modern drawing-room, have created all the great modern religions, beginning with Taoism and Buddhism, and, speaking generally, have created, through religion and literature, modern civilization. Not that they have contributed any large numerical proportion of the books which have been written, but that they have produced the few books which have inspired the larger number of all that have been written in modern times. These men dominate the last twenty-five, especially the last five, centuries as stars of the first magnitude dominate the midnight sky."

A Scene in the Life of Liszt.—The late Henry Reeve, former editor of *The Edinburgh Review*, relates the following incident illustrative of the sensitiveness of the great pianist. The scene occurred in Paris, in 1835, during a concert given by Liszt, then in his twenty-fourth year. Liszt is described as slight and tall, of a delicate frame, "not worn or wasted by weakness and malady, but perpetually strained by the flow of animated thoughts, by the violence of a musical soul, for which no sound affords an adequate expression." The evening is thus described in Mr. Reeve's memoirs (*The London Musical Times*):

"Liszt had already played a great fantasia of his own and Beethoven's twenty-seventh sonata, in the former part of the concert. After this latter piece he gasped with emotion as I took his hand and thanked him for the divine energy he had shed forth. At last I had managed to pierce the crowd and I sat in the orchestra. . . . My chair was on the same board as Liszt's piano when the final piece began. It was a duet for two instruments, beginning with Mendelssohn's 'Chants sans Paroles,' and proceeding to a work of Liszt's. We had already passed that delicious chime of the 'Song written in a Gondola.' . . . As the closing strains began I saw Liszt's countenance assume that agony of expression, mingled with radiant smiles of joy, which I never saw on any other human face, except in the paintings of our Savior by some of the early masters; his hands rushed over the keys, the floor on which I sat shook like a wire, and the whole audience were wrapped in sound, when the hand and frame of the artist gave way; he fainted in the arms of the friend who was turning over for him, and we bore him out in a strong fit of hysterics. The effect of this scene was really dreadful. The whole room sat breathless with fear, until Hiller came forward and announced that Liszt was already restored to consciousness, and was comparatively well again. As I handed Mme. de Circourt to her carriage we both trembled like poplar leaves, and I tremble scarcely less as I write."

NOTES.

The Bookman claims that of all the books in the world 'Don Quixote' is the book for an English-speaking boy at that period of his development when he has read the Waverley novels, Fenimore Cooper, and Captain Marryat, but is not quite ripe for Thackeray and Dickens. And this because "The two qualities which the boy wants most in his books are enthusiasm and loyalty, and in 'Don Quixote' he will find them to his heart's content."

THE question, "Is poetry passing?" has received some attention lately. Mr. I. Zangwill, in a recent interview, is reported as expressing his belief that the need of poetry is not a need that the race can outgrow. The form may vary, but the substance will remain. He said: "I think poetry will survive as long as the language; that great poets will appear from time to time. The separate form is capable of such exquisite use that it will not soon be abandoned without great loss to the race."

SCIENCE AND INVENTION.

DO WE STAY YOUNG LONGER THAN OUR FATHERS DID?

AN interesting article is written by Dr. W. Ainslee Hollis, on "Prolonged Youthfulness," which he calls in a sub-title "a suggestive phase of modern life." According to Dr. Hollis the dividing line between youth and middle age is gradually moving forward in the period of life, and he regards this as an evidence of development, indicating an increase in the average length of life. Says Dr. Hollis (*The Humanitarian*, April):

"Prolonged adolescence is as a rule associated with unusual longevity. Highland and Welsh cattle, mountain Scotch and mountain Welsh sheep, Arab horses, Angora rabbits, and English bloodhounds, are all slowly maturing breeds; and, as far as I can ascertain from gentlemen most interested as breeders and rearers of the animals in question, they are, with the exception of the bloodhounds, examples also of long-lived breeds. Nevertheless, the gain in longevity is apparently never equivalent to the excess of time spent in retarded youth; for the shortest-lived mammals spend a smaller fraction of their lifetime in growth and development than the longer-lived mammals do. A mouse, for instance, passes about fifteen times the length of its youth as an adult animal; while man can only expect to live a mature life of about fifty years, or a period twice the duration of his growth. . .

"As regards 'the highest of creatures, namely, civilized men,' as Herbert Spencer puts it, it is probable that a similar relationship exists between the duration of adolescence and man's potential longevity. It is not, however, my intention to attack this problem, except by inference only, in the present paper, as the requisite data are as yet unavailable. It is otherwise with the duration of growth and development, or with the period of adolescence, as I prefer to call it. This portion of a lifetime is sharply determined as regards growth, by the union of the last epiphyses of the shoulder and pelvic girdles to their respective bones. In text-books the age at which this union takes place is usually stated to be the five-and-twentieth year."

Recent observations with the X rays, Professor Hollis tells us, show that in many cases the bones do not unite until much later; in one case all the junctions were separate at the age of twenty-seven and probably would not unite completely before the age of thirty-seven. Such a man, altho in middle life, would be anatomically still a youth. Thus, says the writer:

"A prolonged skeletal growth implies a delayed arrival at full maturity. The slowness of growth and development in such cases necessarily affects the soft tissues about the bones concurrently with the latter. Hence it happens, owing to their ill-developed brains, slowly maturing children are usually backward for their age. It is one of the misfortunes of the present school-board system of fixed educational standards that it is too rigid in its application to all sorts and conditions of children. The career of a promising scholar has doubtless been often spoilt by over-taxing an unduly backward brain. It must be remembered that a slowly maturing child has frequently a large head, and it is just this sort of head that best repays attention and care in early life. In cases of doubt, evidence of the condition of a child's bones can now be readily obtained by means of the X-rays; and I suggest that this method of deciding its state of development should always be resorted to."

Dr. Hollis believes that recent statistics of marriages, births, and deaths in England bear out his contention that the period of youth is increasing in length, for they show that we marry later in life than our fathers and mothers did. He says:

"The mean age of a maiden on marriage was, in 1886, 21.9 years, while in 1897 it had risen to 23.8, or nearly two years older. Among the bachelors who married at corresponding dates the advance in mean age was still more pronounced. However, it is to the spinsters that I wish specially to direct attention at the present time. Many explanations have been offered of the fact that the youth of the present generation are on the average older when

they marry than their immediate predecessors in the last decade were. One explanation, which appears to find the largest amount of support, apparently rests on the assumption that the present-day youth are less improvident than their forbears; that they do not care to marry until they can support a family with comfort; and so on. In other words, as one critic has recently stated the case, it is with them more a matter of bread and cheese than anything else. Now I consider that it is advisable to refute this assumption. There is not a tittle of collateral evidence to show that our younger children are more discreet on the subject of matrimony than their elder brothers and sisters were, or that Cupid's eyes are less often blindfolded now than when he wooed Psyche. In truth, I believe if the matter were thoroughly sifted, we should find that more reckless marriages were contracted nowadays than formerly. On the other hand, if we assume that the deferment of the marriage age is only one of several tokens that the duration of human adolescence is gradually extending, and that the latter is related to the former as cause and effect, many of our difficulties at once cease, and the problem is much simplified."

Dr. Hollis concludes as follows:

"Adolescence is to some extent a gage of the duration of adult life. A short-lived mammal apparently requires only a brief period of time to be expended upon the growth and development of its organs and tissues. Its life is so curtailed that every available day must be retained for the functional potentialities of mature life. Speed is all-important in this case; staying power is not required. Hence it happens that, short as is its existence, the animal spends proportionally far more time as an adult than a longer-lived mammal does. On the other hand, the stability necessary to nerves and thews which are to withstand the wear and tear of eighty years or so of active life, require the expenditure of nearly one third of that time probably in immature growth.

"If, then, our youthfulness is gradually becoming more and more prolonged, we may expect a small annual increase in the mean duration of life, so long as the process continues."

UNLIMITED POWER FROM LIQUID AIR—IS IT A FALLACY?

MR. CHARLES E. TRIPLER persists in his assertion that he can make ten gallons of liquid air from the power derived from three gallons. In a recent discussion of the subject in the American Society of Mechanical Engineers at which the inventor was present, he spoke as follows as reported by the official stenographer of the society:

"There have been a good many pretty wild statements about this air. They are only wild because we do not know anything about it. Professor Chandler the other night said we are down in a temperature and in conditions that we know nothing about. It has been my privilege in fussing around in the different branches of natural science to strike on to this thing. They want to know how I did it. I did not do it by dropping into it. I did it by hard work, sitting up nights, ruined my eyes, and all that sort of thing.

"There was a remark made in a paper that has troubled the scientists, and I have got more letters, and more people have talked to me about it, from all over the country than you would readily believe. The remark was that I can make ten gallons out of three gallons. I am talking here before an intelligent audience composed largely of engineers, and I can say that not only can I make three gallons, but I can make five hundred gallons. Three gallons is enough to run an engine. These young gentlemen here this evening have shown you that you can condense this air the same as you can water. It is only a matter of temperature. Liquid air is simply the air in this room with the heat taken out of it. If I can find something that will take the heat out of this room, I have got liquid air. It is not necessary to have ponderous engines to make cold. Nature does not use any ponderous condensing engines, but she makes more cold than we know anything about. This stuff in nature's laboratory would be solid. All we have got to do is to go twenty miles up in the air, and take that with us, if we could, and that would be solid. I

can take that in my laboratory and freeze it solid. I can take the air in this room and condense it and run it down in a stream. Now, if we take our three gallons of air and charge a suitable piece of machinery and use that three gallons over and over again, I see no reason why we should not make ten gallons or one hundred gallons, as long as we use that power for making liquid air. I use steam at present for making liquid air. We take one hundred pounds of ammonia in an ice-machine, and we use the ammonia over and over again, and we make ice, make cold. Now if we wanted to condense ammonia instead of making ice, you would not think anything if I told you I could condense five hundred gallons or pounds of ammonia, because you know of it; but you do not know anything about this thing, that is the trouble."

Of course much depends on this assertion of Mr. Tripler's, and that is why scientific men are unwilling to believe it until they see the thing actually done. If Mr. Tripler has done what he tells us he has done, they say, he has placed at our disposal in the atmosphere about us an unlimited source of power; in other words, he has done with atmospheric temperature what the old strivers after perpetual motion tried to do with gravitation—made it the means of getting out of a machine an indefinite amount of work over and above the amount that is put into it. The comment of *The American Machinist* is as follows:

"Mr. Tripler . . . not only shows us what he has to say, but he shows us at the same time how little he has to say. The production of liquid air is a very simple thing, Mr. Tripler tells us. It is merely a matter of temperature. So the production of power from falling water is merely a matter of altitude. What incalculable power would be in the waters of the ocean if we could find some lower level into which they could be continually induced to flow. Three gallons of liquid air may of course be made to produce a certain effect either in power or in refrigeration, just as three pounds of steam may be made to produce a certain effect in power or in heating, but neither with the one nor with the other can this effect be repeated; the liquid air becomes atmospheric air, and the steam becomes water, and before either can again do the same work it must be reconverted by the expenditure of fuel or force. The same is true of the ammonia gas in the ice-machine, to which Mr. Tripler refers; it repeatedly gives out and absorbs again a certain amount of heat, but it can only do it once for one compression and expansion. The force continually applied to the compressor is the essential factor. The ammonia does not relievify itself, nor can the liquid air do so; still less can it relievify another and a larger volume than itself.

"It is unfortunate for Mr. Tripler, and much to be regretted, that he should be making these absurd statements. His work in producing liquid air in large quantities and by simple apparatus is an important achievement, for which he is entitled to the highest consideration, and for which also he should receive sufficient pecuniary reward; but it becomes more and more evident continually that Mr. Tripler does not know as yet much more than the rest of us how to use the liquid air in practical and profitable ways. While of great value in the laboratory of the investigator, and also promising to be of help to the surgeon and in some other minor ways, it does not yet touch the everyday work of the world in a helping or a transforming way, and so there is as yet little money in it."

In *The Stevens Institute Indicator* President Henry Morton, of Stevens Institute of Technology, thus subjects Mr. Tripler's claims to mathematical analysis:

"We are told that Mr. Tripler uses to make his liquid air a steam-engine of 50 horse-power, and that with this he can make liquid air at the rate of fifty gallons a day. This I know from other sources is substantially correct, and means that *each horse-power in a day (say ten hours) makes one gallon of liquid air*. In other words, one gallon for 10 horse-power hours.

"It is again stated . . . that a cubic foot of liquid air contains 800 cubic feet of air at ordinary atmospheric temperature and pressure, or, in other words, any volume of liquid air, if adequately heated, will expand eight hundred times in reaching atmospheric temperature and pressure. This also is substantially correct. . . . If we apply to the above data the well-known and universally accepted formula for the maximum work done by air when expanded at constant temperature, . . . we find that a pound of liquid air

in expanding eight hundred times would develop about 190,000 foot-pounds of work. As a gallon of liquid air weighs about eight pounds this would give eight times as many foot-pounds or 1,520,000. If this work were accomplished in an hour it would represent almost exactly three fourths of a horse-power, because 1 horse-power means 1,980,000 foot-pounds of work per hour, and 1,520,000 is only a trifle over three fourths of this.

"From the above it follows as a matter of *absolute certainty* that the maximum power which liquid air could develop in an *ideally perfect engine* without any loss from friction or other cause would be *three fourths of a horse-power for an hour for each gallon of liquid air expended*.

"We have seen, however, that with his 50 horse-power plant, which on account of its size should operate with considerable efficiency, Mr. Tripler *makes only one gallon of liquid air with 10 horse-power-hours*. In other words, he requires to make a gallon of liquid air *twelve times as much power* as a gallon of liquid air could *possibly develop* in an *ideally perfect engine*.

"In face of this, how supremely absurd is the statement that with a little engine such as the pictures and descriptions in the *McClure* article show, lacking all conditions for efficient working, Mr. Tripler can make ten gallons of liquid air by the use of three."

President Morton says in conclusion:

"The really difficult thing to explain in connection with this *McClure* article on Mr. Tripler and his liquid air, is how those concerned in its publication (being, as I do not doubt, honest men) can be deceived or have so deceived themselves as to make and repeat such obviously impossible statements."

THE SALT IN SALT LAKE.

A CONTRIBUTOR with a mind for statistics writing for an unnamed exchange of *The Pharmaceutical Era*, quoted by that paper in its issue for April 13, figures out the following interesting facts about the Great Salt Lake. He says:

"It [the lake] is now about 100 miles long, with an average width of from 25 to 30 miles. It is from 50 to 60 miles wide in some places, and its greatest depth is about 60 feet. Its waters contain about 18 per cent. of solid matter, mostly salt and soda, with small proportions of sulfur, lithia, and boracic acid. The Asiatic Dead Sea water contains 23 per cent. of solids, including less salt and soda and much more magnesia, calcium, and potassium than Salt Lake. Atlantic Ocean water holds but 3.5 per cent. of solid material, of which salt constitutes 2.6 per cent. Hundred of thousands of tons of salt are made by natural evaporation along the shores of the lake, and at one place near Salt Lake City a windy night never fails to pile up many tons of soda, eliminated by the movement of the waves.

"Compared with this vast liquid treasure-house of riches, the greatest bonanza mines of Utah or of the United States dwindle to beggars' penny-boxes. Take out your pencil and do a little figuring. Figures, it is said, will not lie, and you will soon find yourself dumbfounded before your own mathematical truths.

"Say Salt Lake is 100 miles long and has an average width of 27 miles; that gives an area of 2,700 square miles. There are 27,878,400 square feet in a mile; so the lake has an area of 75,271,680,000 square feet. Take 20 feet as the average depth; then twenty times 76,271,680,000 will give us 1,505,433,900,000 cubic feet as the contents of the lake. Now, 16 $\frac{3}{4}$ per cent. or one sixth of this, according to the analysis of eminent chemists, is salt and sulfate of soda.

"That is, the lake contains 250,905,600,000 cubic feet of salt and sulfate of soda. Of this mass, one eighth is sulfate of soda and seven eighths common salt. A cubic foot of sulfate of soda weighs fifty pounds, and a cubic foot of common salt eighty pounds; so we have as the contents, in part, of this unparalleled reservoir of wealth 1,568,160,000,000 pounds or 784,080,000 tons of sulfate of soda, and 17,560,339,200,000 pounds, or 8,789,169,600 tons of salt. Allow ten tons to a carload, that would be 78,408,000 cars of soda and 878,016,960 cars of salt. Taking thirty feet as the total length of a freight car and its couplings, we would have a train of 445,500 miles long, or nearly to the moon and back, and a train of salt 4,988,730 miles in length, or long enough

to reach 196 times around the earth and leave an 8,000-mile string of cars over on a side track. Running twenty miles an hour and never stopping, night or day, it would take the salt-laden train twenty-eight years, five months, and twenty-three days to pass a station."

THE SHAPE OF THE SKY.

OF what shape does the sky appear to be? This question would seem easy to answer, but it has received many different replies. The subject is treated by Frank Schlesinger in a long article in *Popular Astronomy* (March). After alluding to the well-known illusion owing to which the sun and moon appear larger on the horizon than in the zenith the author says:

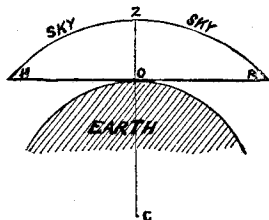


FIG. 1.—Alhazen's Figure of the Sky.

"The explanation of the phenomenon is to be found in the apparent shape of the sky. Instead of appearing equally distant from the observer in all directions it seems to have the form of a flattened surface, being nearest overhead and farthest in a horizontal direction. As the moon always appears to lie in this surface, and always subtends the same angle, we imagine its linear dimensions to be greater the nearer it approaches the horizon. In order to complete this explanation for the horizontal moon we have still to discover why the sky appears flat. The evidence on this point is not conclusive, but probably the apparent flatness has a *physiological* origin."

The apparent flatness of the sky was first noticed by Alhazen, an Arabian astronomer of the twelfth century. Says Mr. Schlesinger:

"Alhazen attributes the apparent flatness of the sky to the fact that our line of vision is broken by terrestrial objects when we view a heavenly body near the horizon. This explanation has been pretty generally accepted by later writers, altho it may be easily disproved. Thus, the horizontal moon is not diminished by observing it through a broad tube which hides all other objects from the view. Nor does the moon look larger than usual, if observed, when at a considerable altitude, over the crest of a steep hill. Finally, the illusion is just as apparent at sea as upon the land."

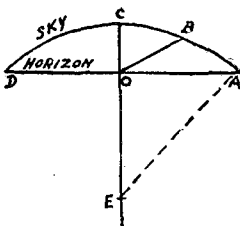


FIG. 2.—Smith's Figure of the Sky.

The Arabian believed that the sky is concentric with the earth, as shown in the diagram, but measurement shows that this is not a fact. Robert Smith, an English astronomer, estimated in 1738 that the apparent distance of the horizon is three to four times greater than that of the zenith. In his figure of the sky the line *OA* is nearly three and one-third times *OC*. This writer notes that the flatness of the sky causes not only the sun and moon, but all other objects and distances in the heavens, to increase apparently as they near the horizon, and that it is the reason why the bands of color in the rainbow appear narrower at top than at bottom.

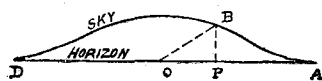


FIG. 3.—Folke's Figure of the Sky.

He notes that Martin Folkes, another Englishman, believed the sky to be conchoidal, as shown in Fig. 3. Smith explains the apparent flatness of the sky by perspective effects, which, according to Mr. Schlesinger, is not much of an improvement on the Arabian's explanation. To come down to modern times:

"Professor Deichmuller, of Bonn, seems to be the first to execute a systematic series of observations on the shape of the sky. . . . In a report read only last fall before a learned society in Germany, he describes his observations and gives his results.

The observations were made on a level street in Bonn. Having selected a bright star, the observer places himself in such a position that the star appears to be directly over some well-defined terrestrial object such as the corner of a house. The time is then noted and the distance measured from the observer's feet to the house corner. From the time and the known right ascension and declination of the star, and the latitude of the place, the altitude may be computed.

Thus we have sufficient data to compute the apparent distance of the heavenly body. Professor Deichmuller's

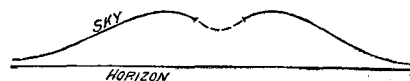


FIG. 4.—Deichmuller's Figure of the Sky.

observations were very accordant so long as he kept to the same terrestrial object. But he found that the apparent distance to the sky changed with the height of the object, even for stars of same altitude. Allowing for this, the result of Professor Deichmuller's observations are shown approximately in the accompanying figure, which gives an astonishing shape to the sky, especially near the zenith, where the curve takes a sudden dip."

Deichmuller apparently does not venture an explanation of this curious shape. But the German astronomer Gauss suggested in 1830 what is now accepted, at least by physiological physicists, as the true explanation, namely, that it depends on a peculiarity of the human eye. He found that the shape varies with the position of the head. He said in a letter to another famous German, Bessel, written on April 9, 1830:

"It appeared to me further as tho the phenomenon might have a physiological explanation, which the following experiment seems to prove. If I observe the full moon when it is high in the heavens with the body inclined far backward (so that my head occupies its usual position with respect to my body, and so that the moon is seen in a direction about at right angles to the face), I see the moon somewhat larger than usual. On the other hand, if I observe the full moon near the horizon with the body leaning forward, I see it somewhat smaller than with the body erect."

Mr. Schlesinger, in closing, suggests the need of the repetition of accurate measurements like Deichmuller's in the light of the physiological explanation just noted.

CONSCIOUSNESS DURING ANESTHESIA.

PERSONS under the influence of anesthetics, as during a surgical operation, are often imperfectly conscious of what is going on. Dr. S. O. Goldman, of New York, contributes to *The Medical News* (April 15) an account of a case in which this consciousness seems to have been almost perfect, altho no pain was felt. Says Dr. Goldman:

"The duration of the narcosis was forty minutes, during which time the patient evinced no symptoms of sensation whatever. Her consciousness, however, was complete. She remembered everything which transpired during the operation, as, for instance, the surgeon talking to the nurse; an instrument falling on the floor; a call up the speaking-tube and her husband answering; some one knocking at the door, etc. She subsequently said she endeavored by moving her finger to let me know she knew all that was occurring, yet felt nothing. There were, however, no muscular movements of any kind. Respiration was deep, regular, and slightly stertorous.

"It might be questioned whether the patient was completely anesthetized, but of this there is no doubt. . . . This patient evinced absolutely no symptoms of sensation during the cervical dilatation or at any time during the narcosis.

"The higher the state of intellectual development the longer auditory sensations and consciousness persist. This fact can often be made use of practically when anesthetizing a patient. It is not generally known that the effort of a patient to push the inhaler from the face and to struggle is partly voluntary. They are capable of understanding; if spoken to loudly and told to put down their hands, and assured they are safe, they will do as told.

"During anesthesia auditory sensations and consciousness keep pace with each other and often persist during the second degree

of narcotism. Few patients, however, are subsequently able to remember having been spoken to and having acted in an intelligent manner. All the more extraordinary must it be when a patient retains consciousness and hearing during the third (surgical) degree of anesthesia, a consciousness of not imperfect remembrance of events during the commencement of anesthesia, but details of what transpired after the anesthesia was complete."

The Medical News comments editorially on the case as follows:

"Such phenomena are of great importance in solving that mysterious problem in neurologic psychology, the existence of a dual personality, especially when accompanied by a distinct consciousness for each personality, or at least a subliminal consciousness not subject to ordinary psychic laws.

"These cases of persistent consciousness in the higher or mental sphere during complete anesthesia to pain are not so rare as might be thought from the infrequency with which they are reported. Most anesthetists of wide experience have had such cases. The phenomena are neglected because considered of no scientific value. The psychology departments of several of our great universities, notably Columbia University here in New York, are interesting themselves in these subconscious phenomena of anesthesia, and medical men should not neglect the opportunity their frequent contact with anesthetized patients affords them to secure material for the interesting cognate science of physiologic psychology."

"PERFECTION" IN MECHANICAL WORK.

IT has long been recognized by the most accurate scientific workers that "perfection" is an ideal that can never be practically attained, altho we must get as near it as we can, and should always be able to tell within what limits we have approached it. He who deems his work "perfect" is merely confessing that he is so poor a mechanic that he can not detect his own error. For instance, he who declares that he can construct a rod precisely one foot long is declaring an impossibility; the scientific worker will make his rod as nearly a foot long as he can, and then be able to assert that its error is not greater than one hundredth or one thousandth or one ten-thousandth of an inch, as the case may be.

The American Machinist has some very pertinent remarks to make about this fact, which often remains unrecognized by the layman. It says:

"It is observable also that usually the shops which do the very best and finest work have the least to say about perfection of workmanship.

"A shop noted for its fine work received an order for a lot of instruments which involved the use of some graduated circles or arcs. They asked their customer what allowance of error could be made in the finished instruments, and he replied that no allowance could be made; that they must be perfect. He was informed that so far as their shop was concerned they could not pretend to make perfect work, that all their work contained some degree of error, and that these instruments would have to possess such errors, altho they could be reduced to a very small limit, if he were willing to pay for such work. Finally, after a month or so of correspondence, it was agreed that the permissible error should be one minute of arc. A number of instruments were made, tested in the shop where made, and found to possess errors of less than one quarter of a minute of arc. They were shipped and pronounced by the customer to be 'absolutely perfect,' altho regarded in the shop where made as being very far from perfect and far below their highest attainable degree of accuracy. It was simply a case of a different standard and different ideas as to what constitutes perfection.

"Bearing on this matter John Brashear, of Allegheny City, tells of his experience with a man who came to him and wanted to know what he would charge for making a 'perfect straight-edge of glass thirty-six inches long.' Mr. Brashear informed the man that he could not make him a 'perfect' straight-edge of that or any other length, but that he could make one with a very small limit of error, probably within a fraction of a light wave-length, and that it would cost about \$40,000. The man thought that was rather high for a straight-edge for the purpose he was going to

use it for, and it developed that what he wanted was a straight piece of glass over which to pass a strip of blue-print paper, the office of the straight-edge being simply to scrape off the surplus solution; and instead of a perfect straight-edge being required, that is, perfect in the sense of the term as employed by Mr. Brashear, one with an error of one sixty-fourth inch would have been plenty accurate enough.

"The fact should be generally recognized that absolute perfection is not attainable in mechanical structures. Those mechanics who come nearest attaining it usually say, in speaking of their most refined work, 'We can detect no error in it.' This expression, of course, may mean much or little, depending upon who uses it and what is known of his means for applying refined tests and his ability to apply them."

Source of Becquerel Rays.—The curious radiation, having much in common with Roentgen rays, that has been found by M. Becquerel to proceed from uranium and some allied metals is the object of a recent inquiry by Sir William Crookes, who points out in a communication to the Paris Academy of Sciences, January 16, that the energy of such radiation must come from some hitherto unsuspected source. What keeps up the rays? Roentgen rays can not be produced unless a vacuum-tube be excited by an electric coil; ordinary light rays require some source of heat to maintain the luminous body in incandescence; yet these invisible photographic rays proceed continuously from uranium compounds—apparently with no expenditure of energy to maintain them. This seems contrary to all received scientific ideas. Sir William suggests that these metals may possibly act like molecular filters, allowing certain slow-moving atmospheric molecules to pass and stopping the quicker ones, whose arrested motion would then become the source of the energy that reappears as "Becquerel" radiation.

The Sounds of the Vowels.—"Dr. Marage proves," says *Cosmos* (Paris, March 25), "that the vowels have two origins, the vibration of the air and the movement of the air, and he deduces the following consequences: 1. The vocable does not make the vowel, but indicates its degree of purity. 2. If the supralaryngeal resonators remain constant there are as many vowels as there are laryngeal notes, and if we wish to preserve the vowel, we must at each note alter the form of the resonators; the number of vowels is thus very considerable, but to have pure vowels we must use only the notes common to all the registers. 3. In the notes below *do*⁴, the natural resonators are in unison with the laryngeal note, and we distinguish only the one note, varying between a vaguely defined O and A. 4. We may apply mathematics to the formation of the synthetic vowels and thus determine the physical conditions necessary to produce a pure vowel."—*Translation made for THE LITERARY DIGEST.*

SCIENCE BREVITIES.

A GERMAN investigator states, according to *The Electrical Review*, that experiments with a totally color-blind person show that a color-blind eye may be very sensitive to Roentgen rays. Says that journal: "The rays appeared of a nearly blinding intensity to the subject tested, while they were only faintly luminous to the ordinary eye. A number of experiments were made to test whether the rods or the cones of the retina were the sensitive organs in the case of rays. The results showed that the rods are more sensitive than the cones, altho the latter also perceive the rays to a lesser extent, as is proved by the sensitiveness of the yellow spot, which contains no rods. Interest in this wonderful and beautiful discovery by Roentgen continues unabated in scientific circles, and many mysterious things about it are still the subject of experiment and study."

It is recommended by *The Electrical World* (March 11) that electrical people "take their own medicine" by using electric vehicles more than they do at present. It says: "We know of but one president of a local lighting company who has an automobile, yet it would seem obvious that many such dignitaries might, by setting the fashion in their own cities, stimulate greatly the consumption of 'juice.' We know of but one electrical supply or manufacturing company that handles its materials with an automobile delivery wagon. There may be others, but they are doubtless extremely few and far between. Yet here surely is the chance by example and positive demonstration to help along the speedy coming of the new industry from which electricity is to derive an enormous development. Electrical journals may push these things on public attention; but the stimulus needed is the example of the whole electrical fraternity itself going in for automobiles. In the mean time, the manufacturers of these vehicles do not bemoan any lack of orders."

THE RELIGIOUS WORLD.

THE NEW DOGMA OF THE DIVINITY OF CHRIST.

THE "new theology" is charged with being of a negative and destructive rather than positive and reconstructive character. In recent years attempts to change this have been made. Probably the most noteworthy of these attempts is found in the *Dogmatik*, by Professor Dr. Kaftan, of the University of Berlin, recognized on all hands as one of the ablest representatives of the new liberal Ritschl school. As a sample of his reconstructive work we condense from his elaboration of the doctrine of the divinity of Christ. It can be properly understood by noticing not only what statements are made but also what things are omitted. His thought is as follows:

First of all it is important to note wherein Jesus Christ differs from all other beings. This characteristic difference consists in this, that Jesus is the most perfect revelation of God; He Himself, in His human and historical personal life, is the manifestation of the life of God. We must think God such as Christ is. But when we make this confession, we think of Christ not as a person estranged from the development of history; but as a present, living, and exalted Lord. But this is none other than the Christ of history. The exalted Christ differs from the historical solely in this, that the latter has entered into the manner of being and into participation in the glory of God. But the spiritual content of His life in the exaltation is none other than that of the picture of His life as portrayed to us in the Gospel.

In this way it became the duty of the Gospel proclamation to describe how the life of Jesus Christ can be a Divine life, altho in human form. Such a task can be undertaken only with the assistance of analogous cases. Such we find is the relation of ordinary men to heroes. Certain it is that Jesus Christ is a good deal more to the church than a hero can be; but the lesser thing will furnish a basis for the understanding of the higher. A study of the career of intellectual heroes shows that mankind is indebted to them for progress in that particular in which their individual development rises above the grasp of other men. In exactly the same manner the personal life of Jesus remains a secret just in that very relation in which it has influenced men the most, namely, in His relation to His Father. Of this we can say nothing more than to state the fact that He is one with God, and that this unity with God is the hidden source of His entire activity. We see this unity with the Father indirectly in His work, but we can not analyze it to ourselves intelligently. It is something much higher than even the highest communion with God ever experienced by a human being. We can at best indicate only the point in Jesus's spiritual nature where this unity is effected. It lies in His self-consciousness, in the innermost world of His activity. Jesus never recognized Himself as an intellectual (*geistige*) personality, except in connection with God; this consciousness was the person-constituting element in His life. This unconsciousness was not always present to Him in the same degree of clearness, but it never was lacking; and His development must not be represented as a gradual acquisition of such a consciousness from sources without Himself, but only as the development of a possession that was originally His own, altho in embryonic form and strength originally.

Again, the divinity of Christ in His human personal life becomes evident to us in His relations to the world and to mankind. Here we see that His will and His works are identical with the will and the workings of God. He has established the reconciliation of the sinner with his God and has founded the Kingdom of God. These two things can not be the work of a human being, but they can be realized by us only if God's activity is displayed in us. It is accordingly impossible to take part in these gifts without having recognized God in Christ. In the distribution of the forgiveness of sins, His work shows itself to be of a Divine character, because the conscience of man finds peace and faith in this forgiveness. In the establishment of the Kingdom of God the Divine element exhibits itself in this, that it transmits to men who join this kingdom the highest of good, namely, participation

in the spirit and life of God. That Jesus has accomplished these two things is undoubted.

In judging of the novelty presented by these propositions of Kafton, a friendly critic, Pastor Erich Foerster, says:

The theologian will at once recognize the fact that this entire Christology is erected upon a different foundation from that which has been currently taught in the churches. In the latter, the leading thought had been that in Christ the Divine and the human natures had been combined into a unity of person, and thereby the possibility for the salvation of man had been created. This doctrine of the two natures of Christ as the necessary basis for His work is no longer recognized by the new theology. In Kafton's system, the main thought is the personality of the historical Christ, who is in this personality the highest revelation of God.—*Translation made for THE LITERARY DIGEST.*

THE GERMS OF A GREATER RELIGION.

THE Rev. Benjamin F. Mills, in a recent magazine article, has some interesting things to say about his idea of the religion to prevail in the twentieth century. The Hindu conception of God as a part of nature, and the Jewish and Christian idea that He is apart from nature and is working outside of it, are caricatures, Mr. Mills says, of the idea of God that is now taking hold of the minds of all advanced thinkers. Of this he goes on to say (in *The Metaphysical Magazine*, April):

"We have enlarged our conception of God until, when we use the term God to-day, we mean neither the magnified man of the Jew nor the nature of the Pantheist, but both of these and a greater idea than either merged together. And when we speak of man we have larger thoughts than any people who preceded us. Take the Hindu religion: it despises man as man, sees no glory in him. It divides the race up into castes, in which one man has the right to despise another. Take the Jewish religion: it had some idea of brotherhood, but it was like the brotherhood of our secret societies of to-day; it included a few people bound together in one nation, and it regarded everybody outside of that bond as ignorant of God and morality. When we come to the Christian, we have something larger than a national bond, people of all nations were taken into fellowship. But it was still a brotherhood only of those who came in, and the people outside were not regarded as children of God or in any real sense as brothers and sisters one of another. The new religion of which we are spelling out the words to-day is something larger and grander; it will be content with nothing less than a brotherhood of all men, in the closest and holiest bond, as sons and daughters of the Eternal Living God."

Mr. Mills quotes a passage from Pope's "Essay on Man," pointing out the unity in nature. Science, he reminds us, has again and again demonstrated this unity in its numerous discoveries and inventions during the last hundred years. In fact, the whole system of science has been created out of this idea of unity, and it has in turn taught us a new philosophy and a new theology, and is now teaching us a new religion, whose first clear notes were heard from Emerson, Whitman, and Mazzani. To quote again:

"Listen! here is the 'new term'! Here is the fulcrum on which we may plant our levers and move the world. Evolution, development, growth, progress—the most glorious word of all revelation. It accounts for all facts; it delivers us from all our shortcomings; it inspires us to match the unlimited future."

This new term of the greater religion, Mr. Mills tells us, in the first place undoes the idea of an extraneous God, a Creator who made something out of nothing. We are no longer to be regarded as "created beings" in the old sense of the phrase; we are simply the progressive expression of God. This new term has also done away with the idea that nature is unholy. Further, Mr. Mills says, this conception of "progress" as the spirit that quickens the universe destroys the theory that there has been in the past an expression of ultimate authority. There never was a book written and there never will be one, he holds, that as an

expression of authority will be adequate for any but its own time. Man does not need a Bible written once for all; he has a continuous revelation, including all the knowledge of the past and adding greater and greater information. As Emerson said:

"One accent of the Holy Ghost
The heedless world never lost."

God is writing His Bible in the progressive development of the human race. The idea of an authoritative book, given to men once for all, ought to be put out of the mind of every one who has ears to hear and eyes to see and a heart to live in the twentieth century.

Mr. Mills thinks the same thing is true concerning man. We have had all sorts of Messiahs in the past, and it may be necessary to have more, simply because the human race is yet so childish that it can not or will not arouse itself to lay hold directly upon God.

Mr. Mills declares that as man progresses he discovers that the golden age is not in the past but in the future. We used to think that God made man upright, and he has sought out many inventions to degrade himself. But we have at last learned that man started on his all-fours, and that it has taken him a long time to stand upright. Eating of the "Tree of Knowledge," instead of being a curse, has been the inspiration of the race.

We have had pantheism, polytheism, and monotheism, he continues, and at last we have arrived at unitheism. Science answers the question "Before anything was what was there?" with the word development, which is at the heart of all things. Some people are afraid of losing the personality of God with this latest conception of Him; you might as well be afraid of growing up; if we lose it there is something better. Nothing nobler and more beautiful than the conception of God as Father has yet entered the human mind; but if that conception is lost, Mr. Mills assures us, a larger and grander thought will take its place.

There are two great doctrines, he says, involved in this idea of unitheism. The one is that the germ as far back as it can be traced shows the purpose and course it means to pursue; and the other is that environment was not created for the benefit of the individual, but that it forms the individual. In other words, light was not made that my eye might see, but my eyes came into existence because there was light. All things are made to fit into one another. Unity expresses it. Such a thought, says Mr. Mills, gives a limitless horizon with a mightier God than the ancients knew.

Further still, he argues, this grand idea glorifies humanity in its goodness. The reason we are good is not that we wish to go to heaven or avoid hell; it is because we are men, we are revelations of God. The best we know of God is what we see in men—not in the exceptionally good man, but in all men. This idea is vastly different from the doctrine of total depravity.

This idea, the writer continues, is also the creator of rational hope. It suggests the essential unity of life and of love, for the social motive of faith, hope, and love is hidden at heart of all modern science.

Mr. Mills believes it is the mission of America to inaugurate this new religion. In fact, she has already done it. He writes:

"More of it has been created in the past six months than in any six months of the world's history. We sprang from a nation asleep to a nation ready to be the savior of the world! We awoke from a conception of the Monroe doctrine and the Eastern question to find that there is only one round sphere, and that God knows nothing of hemispheres. We awoke to find that mankind was one. We awoke to offer ourselves as a crucifixial sacrifice, for the first time of any nation in history, for the relief of the oppressed. Was all this spirit created in a month? Did it all grow in a week? It had its roots in eternity, and had been growing until we were touched with a shock that waked us to our duty. Men and women, you are better than you think; you are nobler than you ever imagined yourselves to be. You are infinitely more

religious than the prophets of antiquity. Wake up to the religion of to-day! Love, brotherhood, hope, all good things, have been growing, growing, and some of these days there will dawn a morning when the electric shock will run around the world and man will look into the face of man, and will say, 'Brother!' Then we shall have found God, and our new and greater religion will have been established upon earth, to remain until it shall be supplemented by one greater still, which it hath not yet entered the heart of man to conceive."

DECLINE OF RELIGION IN THE RURAL DISTRICTS.

A RECENT fast-day proclamation of Governor Rollins, of New Hampshire, has furnished an interesting and fruitful theme of discussion for the religious journals of all sects and denominations. The proclamation reads as follows:

"This custom [fast day] was inaugurated at a time when all the people of our State placed their trust in the hands of a Supreme Being, and believed firmly in the efficacy of prayer. A goodly number of our people still hold this belief, I am happy to say, and will assemble, as their ancestors have for generations, to invoke the Deity. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

"I suggest that, as far as possible, on fast-day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellow men—to work and thought and prayer for your children and your children's children."

On the Sunday following the issuance of this proclamation, a Methodist Episcopal minister of Boston, in the course of a sermon commending the attitude which the chief executive of New Hampshire had taken upon the matter, declared that one of the presiding elders of the church had written to the governor to tell him that there were fifty-five towns in New Hampshire that had been twelve months without any general religious revival. In urging the need of religious work in New Hampshire, this minister said: "Christian ministers found that among the towns of New England there were boys and girls fifteen and sixteen years of age who had never heard a minister of the Gospel speak. At a convention attended by many different denominations and held at Old Orchard, Me., I heard urgent appeals for missionaries to be sent into barren fields in the New England States."

It is planned to observe the season of fast day in New Hampshire this year by holding a number of union services throughout the State. In suggesting these, Governor Rollins says: "I have written this proclamation because I fear serious trouble in the State. I found our farming population falling away from the old faith, and our young people growing up without religion."

The Boston *Herald* sent out an inquiry to a large number of ministers and prominent laymen in New Hampshire in regard to the proclamation, and in its issue of April 1 it reprinted the replies, all substantially agreeing with the statements therein. They also agree in substance with the statements concerning religious conditions in New England made by President Hyde, of Bowdoin College, in a magazine article a year or two ago, and with articles of the same tenor in the New York *Evening Post*

and the New York *Evangelist* at a later date, the substance of which was presented in the pages of THE LITERARY DIGEST.

In an editorial comment on the proclamation, *Zion's Herald* (Meth. Episc., Boston) says:

"There is no reason, however, for selecting New Hampshire as a signal illustration of religious declension. It is equally and painfully true of the other New England States. The writer has served as pastor in three of them, has critically studied the situation for twenty years, and writes therefore from personal and practical knowledge of the facts and conditions. The rural sections of New England are fast becoming missionary ground. The causes are many, but chief among them have been the degeneracy in the native population, the introduction of a large foreign element, and the rivalry of churches in an effort to magnify denominationalism."

The Congregationalist refers to the subject as follows:

"There is evidence enough that in many a country village and hamlet there is not only much lack of true religion but also much actual vice. Where people are so few and therefore so mutually dependent for society, a feeling easily grows up that they can not afford to be too strict with one another in insisting upon the highest moral standards, and strongly suspected, or even known, transgressors are not frowned upon as they ought to be. On the other hand there is reason to believe that in such districts faithful Christian effort usually wins large, and often speedy, rewards. The very lack of social interests makes religious gatherings attractive to many who in cities would not attend them. And the power of faith, prayer, and holy living is as mighty in the country as anywhere else. Governor Rollins's declaration ought to stimulate religious effort afresh throughout New Hampshire, and undoubtedly it will."

The Journal and Messenger (Baptist, Cincinnati) sees some reasons why the conditions of which Governor Rollins complains are more noticeable in New Hampshire than in some other States. The mountains are high and the valleys narrow, it says, and the little communities are quite isolated from each other. "The soil usually is poor, and the more enterprising of the people are quite sure to migrate and leave behind those who can not well get away, and they are quite as sure to be poor. Consequently since the industries have been concentrated into the cities, the people in the country districts are hardly able to support a minister." Yet after allowing for all this, it adds:

"And what is true in New Hampshire is becoming a tendency in all parts of the country east of the Alleghanies, and is threatening Ohio, Indiana, and the farther West. The first settlers of all this country were, for the most part, farmers. They scattered along the 'bottoms, and over the prairies, and, being usually young people, with little families or no families, at the beginning, and being all in nearly the same financial condition, they easily assimilated, or found their complements, socially and religiously. Soon, they organized churches and erected meeting-houses suitable to the times and to their then needs, quite commonly in a wood or a grove, sheltered from the storms, and accessible by teams. They did not care to go into the villages, even if villages had an existence, and certainly would not go into a city where custom required better equipage, better clothing, and more circumspection in manner than were expected in the meeting-house in the woods. Naturally enough, these people did not notice nor provide against the great change which was sure to come, and for which even they themselves hoped when their condition should be bettered—a thing toward which they were all aiming."

The Universalist Leader (Boston) expresses its opinion on the subject in the following language:

"The facts of the governor are unquestioned in the average towns; there are many people who do not now interest themselves in churches, and that was the old standard of judgment as to religious interest. The standard has shifted in some measure, and a people may be religious and yet not churchly in the old sense. People once got their religion only from the pulpit, and they took it in bulk. Now they get their religious thought and feeling in many ways. Hardly a book is published that does not directly

or indirectly 'preach.' It is a newspaper of very little enterprise that does not have its column of religious thought, and where there used to be one newspaper there are now thousands. And it does not appear out of place when a heavy theological article or a deeply spiritual poem appears in the popular magazine. People are no longer afraid of religion as a topic of conversation, and its mention is no longer in a suppressed voice. In a thousand ways religion is being taught to-day, where once it was confined to the pulpit. So if it were possible to weigh religious interest it might be, that the present would tip the balance against the past. But this is in the average community. The exceptional exists in New Hampshire as in other States; towns where religious services are never held."

The Sacred Heart Review (Roman Catholic, Boston) quotes the proclamation in full and then proceeds to say:

"Deplorable, however, as is the Protestant decadence which the New Hampshire magistrate outlines in the estimation of all right-minded persons, Catholics and non-Catholics, the actual condition of Protestant New England is not surprising. The surprise would be if that condition were other than it really is. When ministers no longer preach the Gospel, but turn their pulpits into political rostrums or make the latest sensational happening the theme of their Sunday 'sermon,' when faith in God, Jesus Christ, and the Trinity, belief in the inspiration of the Bible, the immortality of the soul, eternal punishment for mortal sin that is not atoned for, and other fundamental doctrines of Christianity are no longer enunciated in Protestant pulpits, but, on the contrary, ridiculed and denied in the interests of higher criticism, agnosticism, etc., it would be truly miraculous if the consequence were not just such a condition of things as Governor Rollins describes and deplores. The governor himself hit the nail pretty squarely on the head last Saturday when, in an interview, he said that he considered the fact that few Protestant ministers nowadays preach dogmatic sermons largely accountable for the religious decadence that pervades Protestant New England."

EUROPEAN COMMENT ON "AMERICANISM."

AMERICAN church affairs are so nearly a *terra incognita* to continental periodicals that it is not surprising that they have practically nothing to say on the Vatican's condemnation of what has been termed "Americanism." The movement headed by Professor Schell of Germany (see LITERARY DIGEST, April 1), also condemned by the Pope, is on lines so nearly parallel to what is called "Americanism" that the comment on one movement is substantially comment on the other. Such leading Catholic papers of Germany as the Berlin *Germania* and the Cologne *Volkszeitung*, which for perhaps two years had been defending the liberal trend of which Schell was the exponent, are now silent, doing nothing but reporting the submission of the Würzburg priest. Some other Catholic papers, however, give expression to rebellious feelings. One of these is the Strassburg *Post*, which is an official paper, and in which a writer professing to be a Catholic priest anonymously says:

"Professor Schell's books are just what our times need. For me he was a prophet sent of God with the rich blessing of true Christianity, who was heralding a better and higher type of Catholicism for the incoming twentieth century, upholding the banner of Christian truth. Schell does not treat the opponents of Christianity as does the Index Congregation, but he went down into the arena of life with them and contended with them openly with the weapons of the spirit. To remove objectionable views by voice of authority is easy; but it is neither wise nor honorable. The opposition to Schell is the product of Jesuitic intrigue and autocratic power."

Probably the most pronounced expression of an official church paper on "Americanism" is found in the *Civiltà Cattolica* of Rome, in the issue of the 18th ult., in which a long article discusses the genius and character of the "new idea" as inconsistent with the highest interests of the Catholic faith. From among the

many interesting statements of this paper we quote the following:

"To be condemned, for instance, is the tendency of lauding the American Constitution and government system as the highest ideal of statesmanship which should be imitated and copied by other nations; and none the less to be condemned is the custom of claiming that the relation between state and church as it exists in America is to be a model for other lands, and that state and church should always be separated. The ideal, according to the teachings of Leo XIII., is that state and church should go hand-in-hand. Another mistake of Americanism consists in this, that the republican form of government is lauded as that form which is most satisfactory to the church and has grown out of her principles, or to teach that the principle of freedom, equality, and fraternity is preached by the church."

In this same article we are informed that the great political papers of Italy, such as *L'Italia*, *La Tribuna*, *L'Opinione*, *La Capitale*, and others are unanimous and enthusiastic in their advocacy of "Americanism"; but this condition of affairs is declared by the *Civiltà* as good evidence that the tendency of thought is injurious to Rome's best interests.

The Protestant papers have views of their own on this phase of modern Roman Catholicism. The *Rundschau*, of Berlin, writes:

"It is an illusion to think that fidelity to the Church of Rome is consistent with fidelity to objective and scientific research. The Roman Catholic church of the present day is substantially the same in spirit, trend, and tendency as the Roman Catholic church of the Middle Ages; and the experience of Professor Schell is only another indication that harmony or union between the church and modern scholarship is not to be thought of. There is no reason to lament over the retraction of Schell, as only a complete break with Rome is consistent with a good German conscience and the canons of exact scholarship."

The *Kreuz-Zeitung*, perhaps the most influential among the conservative political papers of Germany, says:

"We never for a moment doubted that Professor Schell would submit to the church. It is only too decidedly taught by the history of the church that men of science are not able in the long run to maintain their independence in the Church of Rome. Only the possession of that faith which makes them strong enough to break with the church will enable them to consistently carry out the principles of independent thought."

The Würzburg *Diocesan-Blatt* publishes the letter in which Schell retracts, in which he states that since the Index Congregation had condemned four of his books he "submits to this condemnation in all obedience and in all reverence, as is suitable and right." The same paper reports that Schell is about to undertake a journey to Rome, and that his publisher will sell the four books mentioned only to non-Catholics.

Alcide Ebray expresses himself to the following effect in the *Journal des Débats*, Paris:

Our readers will recollect the origin of the term "Americanism." M. Brunetière, on his return from a voyage to the United States, published an interesting article in the *Revue des Deux Mondes*, in which he set forth that Catholicism in the United States has certain features of its own, individual enough to distinguish them by the term "Americanism." One must, however, distinguish between two different tendencies, the harmless Americanism of Monsignor Ireland, which seeks to make the church more popular by a modification of its external character, and the Americanism which aims at retaining possible dissenters by reforming the church in accordance with the ideas of the age. What concerns Europe, and especially Germany, in the matter, is that the Pope's letter condemns the analogous but rather more accentuated movement of a small group of Bavarian theologians, headed by Professor Schell of Würzburg and Joseph Müller, both of whom, tho they do not contest Catholic dogmas, demand a little more intellectual freedom for the faithful. They point out that the Protestants have an advantage in conforming to the spirit of the age. The Holy See was forced to take sides, for the controversy was getting quite lively in Germany as well as in the United States.

As might be expected, the Pope decided against the reformers. Leo XIII. explains that the church is one and indivisible; that the doctrine of faith can not be presented to the faithful in the light of a philosophical system capable of being perfected; that dogmas once declared by the church remain in perpetuity. The Pope has not addressed himself specially to the Germans, but the fact that Schell's works were placed on the Index of forbidden books proves that their doctrines stand condemned *en bloc*.

The writer closes his article as follows:

"As we have pointed out in the beginning, the theologians whom the Holy See had in mind have taken position in the face of the disavowal. Contrary to expectation, they have not protested, as one would have expected of some of them. Monsignor Ireland hastened to address a letter of absolute submission to the Pope, Abbot Klein, the French translator of the 'Life of Father Hecker,' has done the same, and withdrawn his book from the market. At Würzburg, Schell has also submitted, tho with less alacrity. During a first discourse before the university, he seemed to plead 'extenuating circumstances,' but ultimately made complete apologies in a sermon delivered in the university church, insisting upon the necessity of individual sacrifices for the maintenance of unity in the church. Looking at the question from a general point of view, we find that, as in the time of Lamennais, the Holy See has rudely hemmed in the liberal movement in the Catholic church. At least, unless there is some open rebellion, peace reigns once more in the church, and these late discussions have been silenced. Is the church to be congratulated? The future only will tell."

The London *Weekly Register* (Roman Catholic), in commenting on the same subject, condemns in bitter terms those who have been assailing Father Hecker and endeavoring by "false quotations" to prove him a man of heretical doctrine. This assault, says *The Register*, had its climax the other day "when a so-called Catholic newspaper in Rome spoke of 'the Satanic spirit' of some of 'the ungrateful children of the church in America,' and dared to address to the Archbishop of St. Paul the invocation: 'Put the mask aside, O Monsignor Ireland; bow down before the Vicar of Jesus Christ and deny the blasphemous theories of the heretical sect which are embodied in you.'" *The Weekly Register* then continues:

"Already we have entered our protest against the narrow spirit and the darkened understanding which have given rise to this bitter controversy. The cynic will say that it is the last kick of the Latin nations for the maintenance of undivided supremacy in the church. We ourselves do not believe that the writers represent the national minds of France and Italy; they do not represent themselves. Were it otherwise it would be a bad day for the cause of Catholicism, which can only gain by a closer alliance between the ideals of the New World with those of the Old. As the English-speaking race becomes more Catholic, it will naturally claim to be heard more frequently in the councils of the papacy and the church. In claiming to be heard, it is but claiming its birthright."—*Translations made for THE LITERARY DIGEST*

RELIGIOUS NOTES.

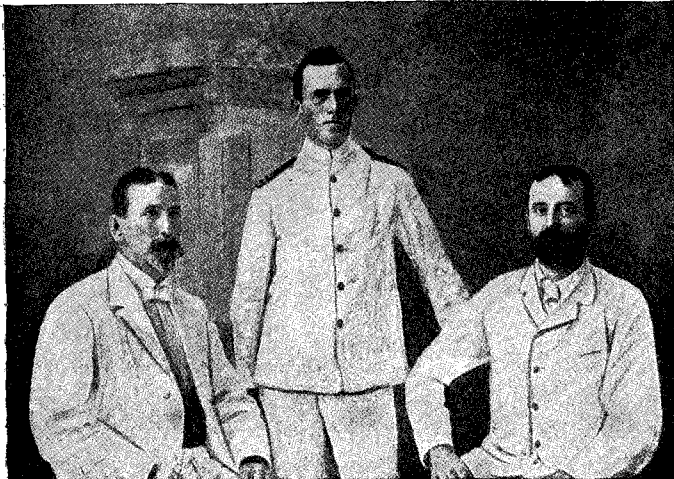
THE REV. J. SMITH, President of the Primitive Methodist Conference of England, does not share the high opinion generally entertained regarding the catechism of the Free Churches. It is being introduced into some of the Sunday-schools of his denomination, and he has indicated his opinion that until the Conference has approved of it, this should not be done. He has gone farther and expressed the opinion that the work has little real value. He says it is an effort made by a number of clever men "to conceal the vital principles upon which it is well known they disagree."

WRITING of the new catechism in *The Evangelist*, C. F. Mussey, D.D., argues that the declaration will tend directly and indirectly to bring all the churches into closer bonds of fellowship. He says: "The adoption of this catechism by different churches is a confession of brotherhood, and the confession tends to increase brotherhood, in fact assures it. If there had been no brotherhood before, the fact of adopting it brings the churches into a brotherhood. But tho the spirit of brotherhood was behind the desire for a nearer relationship, when this nearer relationship takes expression in the form of a catechism—which is virtually a confession of faith—it is by adoption before the world a confession of brotherhood—and the confession becomes a proclamation."

FOREIGN TOPICS.

THE SAMOAN IMBROGLIO.

EVENTS have followed each other so quickly in the Samoan imbroglio that references to the affair in the foreign papers before us appear already somewhat out of date. We see the very German papers which have so often ridiculed our papers for accepting as reliable the news furnished via Hongkong, London, and Vancouver, growing quite excited because an American commander is supposed to have insulted Germany, altho the information comes from the same doubtful sources. The British press, on the other hand, partly deplores that America and Germany



THE TROUBLE IN SAMOA.

Captain Sturdie (H. M. S. *Porpoise*).
Chief Justice Chambers. British Consul Maxse.

should be unfriendly to each other, and yet is pleased that England has been able to render the United States another important service by siding with it against the Germans. Meanwhile, apparently reliable accounts of what has been going on in Samoa are coming in thick and fast. It appears beyond doubt that Judge Chambers at first countenanced the election of Mataafa. In a letter to Moors, an American partizan of Mataafa, he expressed himself to the following effect:

As a matter of fact, I am busy telling the people that Mataafa has the same right as every other Samoan to aim at the highest position. Why should he not become king if he is duly elected in accordance with customs and regulations of Samoa?

Later, Mr. Chambers explained that this was his private opinion only, and did not count. Dr. A. Krämer, who was at Samoa during the beginning of the trouble, writes in the *Globus Braun-schweig* that no one has ever asserted that Mataafa was not properly elected, and that no white men would have been in danger if the natives had been left to manage their own affairs. "How Chambers could veto the installation of Mataafa on Germany's account," he says, "when the Germans told him that they did not object to the election, is hard to understand." A special reporter of the *Sydney Herald*, upon his return, expressed himself to the following effect in that paper:

According to the Berlin Treaty, as published in the Samoan language, the Samoans may choose whom they please, and there is no rule against Mataafa. Tanu, who is only a boy, left the interview to his henchman Tamasese, who declared that the Germans had promised to support him, but failed to do so. Instead, they advised him to be satisfied with the result of the election, as Mataafa is old and can not rule long. After Mataafa's death, he (Tamasese) should have the support of the Germans. The English missionaries naturally wished their pupil Tanu to become

king, but they did not agitate for him as much as did the Catholic French missionaries for Mataafa.

Consul Rose aroused the ire of the English and Americans by his refusal to accept their interpretation of the Berlin Treaty, which is that the majority rules. He did this in every case, notably when Admiral Kautz issued a proclamation in the Samoan language, deposing Mataafa in the name of the treaty powers. Consul Rose immediately issued a statement that he, as German representative, had no part in it. Consul Rose also informed the natives whenever Consul Maxse, the British representative, planned an attack upon them. This will explain some of the items in a statement of the Apia correspondent of the *New York Staats-Zeitung*, a statement which was translated into English and sent to the English-American papers, but ignored by most of them. It runs, in the main, as follows:

The Germans received no notice of the bombardment about to be begun by the British and American ships. Formal notice was sent the little German cruiser *Falke* a quarter of an hour after its beginning. It is a wonder that nobody was hurt. Vailele, a German plantation, was damaged, and a shell burst dangerously near the school of the French mission, which was full of children. Another shell aimed beyond Apia burst too early, and one of its fragments damaged the German consulate. During the operations on shore, the house and store of a Frenchman, whose country had no ship there to protect him, were plundered by the Tanu men in the presence of the British officers.

The special correspondent of the *Auckland Weekly News* admits that the Mataafa men interfered with no whites, but that armed interference was to take place as soon as the *Philadelphia* arrived. He says:

"In going among these Mataafa people, and receiving hearty 'falopas'—salutations—good-day, and other greetings, it is difficult to believe that they are rebels or that they are a dangerous force, but we know that under their happy childlike exteriors there is hidden a certain amount of savage ferocity, which might show itself at any moment in a sudden attack on Apia, or in any form of treacherous and savage warfare. . . .

"It is hoped that when the American war-ship arrives, there will be an attempt at disarming Mataafa and his warriors. The *Porpoise* fellows do not want the German ship to take a part in this work. They remember somewhat bitterly that when the *Falke* could have helped to prevent the war she would not move, and that when British and American lives were in danger she sent no help ashore. It would not be safe for any of the *Falke* sailors to be ashore when *Porpoise* bluejackets are around, for the youthful blues are spoiling for a fight. . . . Seumanutafa, and the thousand and four adherents of Malietoa Tanu, who have been robbed and beaten, whose houses have been burned and property destroyed, and who are now exiled as prisoners in strange districts, because they were loyal to their king, and loyal to the Treaty of Berlin, can not be permitted to suffer much longer because a rebel like Mataafa was able to bring a stronger armed force against them, and because the treaty powers were not able to uphold the decision of their own official."

The British colonial papers do not deny that the Samoans do not want Tanu, but assert that this is of little moment so long as the Germans are prevented from exercising authority in Samoa. On this point the *Auckland News* correspondent expresses himself to the following effect:

The Germans themselves acknowledge that the tripartite control is a failure. Hence it is only logical that they should support the idea of British rule, for German rule is altogether out of the question, as it would neither benefit the natives nor the whites. Moreover, the Germans are there for selfish purposes only, while English missionaries are there solely to benefit the natives. This alone should outweigh any German claims.

That the United States would do anything else than support England is not even remotely hinted. There is in the same paper a description of the means by which the Germans obtained their ascendancy:

"Previously to the land commission in 1891, Englishmen owned

283,600 acres, Anglo-Americans 276,000 acres, Germans 135,122 acres. Since the land commission the Germans own 80,000 acres, English 35,000 acres, Americans 19,000 acres, other nationalities 5,000 acres. The reason for this tremendous difference between the areas claimed and actually awarded is to be found in the smart if somewhat unscrupulous conduct of the German Government and the culpable negligence of the British and American governments. The Germans, knowing exactly how matters stood, suggested clauses in the agreement relating to lands which exactly suited themselves, and caused much loss to other nationalities. For instance, one clause provided that no land in which a deposit only had been paid should be granted. This lost the Americans huge blocks of country. Another clause provided that the titles to all lands secured before 1874 should be valid. This gave the Germans an immense advantage, for many of their titles dated just before 1874. Another clause, dealing with descriptions of boundaries, exactly suited the Germans and hit the British owners."

There is little doubt throughout the British empire that the Germans must submit, altho some papers wish that there were less noise about the affair.

"The matter is of little importance to Great Britain, but we must vigorously support American claims," says *The Spectator*. *The St. James's Gazette* remarks:

"Rightly or wrongly, the Americans are persuaded that Germany would have helped Spain against her if she could, and there is a disposition in the United States to suspect German adventurers of encouraging the Filipinos. . . . If the American admiral is right in applying the word 'incendiary' to the proclamation of the German agent, nothing prevents his government from recalling him, or at any rate from sending out a commissioner to keep him in order. There is every sign that it is prepared to take this course, and also to join with England and the United States in making a new, and a better, working arrangement. . . . A division of the archipelago is the only alternative—and it would be easily arranged if Apia were not the only good harbor in the group. The real Samoan question is the question who is to have Apia."

The Saturday Review admits that Germany must be prevented, at all cost, from extending her power, but points out that an increase of American power is not at all desirable from a British point of view. Samoa must be given to Australia, and it is the moral duty of England to see to it. A notable exception is *The Morning Post*, which asserts that the action of Admiral Kautz and his coadjutors can not be justified, and gives space to a letter from Captain Roger Turpie, of the London Missionary Society, who says that, if Great Britain acts honorably, she must leave the Samoan group to Germany.

For a day or two, the German press was very much wrought up by the report that Admiral Kautz had offered violence to the little German cruiser *Falke*. *The Tageblatt*, Berlin, said:

"However little value the Samoan Islands may have, the German Government will find that the whole nation is ready to support vigorous action against this boundless 'cheek' of the Americans. If anywhere, the good old German saw applies here: 'Split a coarse piece of wood with a coarse wedge.'"

The National-Zeitung, the *Vossische*, the *Kreuz-Zeitung*, the *Kölnische Zeitung*, even the *Frankfurter Zeitung* echoed this sentiment. But calmer thought prevailed. There is nothing to show either that Admiral Kautz offered or that the captain of the German ship quietly pocketed an insult to the German flag, and the German papers turn upon England as the real culprit. "The British Government had plenty of time to instruct its representatives in Samoa," says the *Kölnische Zeitung*; "it was Captain Sturdie of the *Porpoise* who irritated the natives until a resort to arms became inevitable."

Regarding the suggestion that Germany should be held responsible for all damage done during the bombardment, the *Staatsbürger Zeitung* remarks that it is very much like the decision of an antisemitic justice of the peace, who mulcted a Jew in the price of a glass window, broken because the Jew dodged the

stones flung at him. Most German papers suspect that the English missionaries, of whose antagonism to Catholic missionaries the Germans have many examples in their African colonies, are at the bottom of the whole trouble, a suspicion which is expressed also in Catholic circles. *The Irish Catholic*, Dublin, says:

"There is no room for doubt that the conduct of the English and American officers, in seeking to force the new Malietoa, or Tanu, on the people as their ruler, in defiance of their clearly expressed desires, is contrary to all the principles of liberty and justice. . . . Throughout his entire tenure of office, Mr. Chambers has exhibited a strong anti-Catholic bias. The desire to gratify his prejudices was the principal factor in bringing about the state of anarchy and bloodshed which has been created. . . . In view of all the circumstances of the case, it is a matter for no small gratification that King Mataafa appears to have, so far, held his own against his enemies. Overwhelming evidence exists to show that he is the chosen ruler of the Samoan people, and we earnestly trust that adequate effort will be made, both in Parliament and in Congress, to secure that the captains who have so ruthlessly misused the forces of destruction under their control will be shown that their countrymen of all schools of politics condemn their conduct."—*Translations made for THE LITERARY DIGEST*.

JAPAN'S PLACE IN FUTURE HISTORY.

IT is unusual to find an American who expects some other country to surpass our own in the march of civilization; Ernest Fenollosa, however, who describes himself as an American, prophesies that the coming leader of civilization is Japan. Writing in *The Orient*, Tokyo, he gives the following reasons for his belief:

"We have been so accustomed in the West to believe that ours is the superior race, culture, thought, type of beauty, and ideals of living, that we have been inclined to assume it as our mission to proselyte the East, to destroy the whole tissue of her ignorance and incapacity, and to substitute therefor our own perfections. In the East, on the other hand, the Chinese have been so accustomed to believe that theirs is the superior race, type of culture, and vital ideals that they with equal honesty have assumed it to be their mission to resist the barbarous, land-grabbing West, and diffuse through its darkness the light of Oriental principle. And the educated Brahman of India to-day is sure of a similar mission. . . . A sympathy of races that shall be more than tolerant is still embryonic. Japan alone is consciously aiming to fit the utilitarian science of the West into the more idealistic and charitable policy of the East. Here alone is a mingling of world-types real, vital, and prophetic. It is this that marks Japan's supreme and unique opportunity. To her it is providentially given to become a pioneer for all mankind. What China and India on the one side, and America and England and Russia on the other must eventually come to, however slowly and reluctantly, it is her privilege to explore gladly. The issue of her experiments must become a precedent for the laggards. It is not too much to declare that the very social solutions Japan is spelling out to-day shall become the type of that united world's civilization in the third millennium which shall be so much the richer than all its predecessors that it includes all of their finest experience. . . . Two extreme classes only are false to Japan's trust in history. . . . The one consists of those conservatives who have never gone farther than to conceive the introduction of Western customs to be a disagreeable necessity. They refuse to be cosmopolitan, and would cultivate an imaginary Oriental island. But the other class is more dangerous because, while it also pins its faith to a fraction, it is to a more aggressive and demoralizing one: There are thousands of young Japanese to-day who despise and ignore that fine treasure of Asiatic experience, of which they are heirs and custodians, and which the West, which the *world*, needs for its coming enrichment. They apotheosize the effete formalisms of Europe. They are as much thoughtless iconoclasts as is a Parisian mob. In the very name of progress they would betray their nation's unique responsibility, and neutralize the oath of history. What they seem to see in the coming treaties is but an opportunity to gorge themselves with the same kind of vulgar

and external luxury which is the acknowledged curse of New York. . . . I am an American, but I solemnly believe that Japan was appointed to be the culmination of the centuries' predictions."

PRESENT AND FUTURE PROBLEMS IN THE PHILIPPINES.

WHEN the late Field-Marshal von Moltke was asked to institute a censorship for the German army such as is exercised in Russia, France, and Great Britain, he replied that reverses to the German army would leak out anyhow, and that a censorship would rob official accounts of their value in the eyes of the public. His prediction is certainly fulfilled with regard to the manner in which our Filipino war is regarded abroad. Against the official news of victories of the American army is placed a list of rumored reverses. Two such items of considerable magnitude attract attention. The *Tageblatt*, Vienna, which has long established communication with the Filipinos, says:

"At Paranojo the Americans lost 127 killed, 370 prisoners were taken, and 6 guns captured, besides large quantities of ammunition. At Shuta-Mesa they lost 73 killed. The Americans exercise no authority beyond the range of their firearms. The native clergy are all against them and preach a holy war. So eager are the natives to carry on the war that unarmed men accompany the troops, ready to take up the rifle of a fallen soldier."

The paper thinks all plans to overcome the Filipinos by financial means will fail. The natives know what they are fighting for, and will not permit their leaders to sell them. They describe the American account of their losses as very much exaggerated. Aguinaldo is, however, anxious to carry on the struggle according to civilized rules as much as possible. We take the following from his order to the army, as published in the Hongkong *Telegraph*:

"1. Peace and friendly relations between the Philippine forces and the American forces of occupation are broken, and the latter will be treated as enemies within the limits prescribed by the laws of war.

"2. American soldiers who may be captured by the Philippine forces will be treated as prisoners of war.

"3. This proclamation shall be communicated to the accredited consuls of Manila and to Congress, in order that it may accord the suspension of the constitutional guaranties and the resulting declaration of war."

If Aguinaldo has trouble with his troops in this respect, so has, according to foreign accounts, the American commander. Canadians serving in the American army give it as bad a name as some of our own citizens who have written home from Manila. *The Witness*, Montreal, says:

"The account of American methods in the Philippines, published in Hamilton, as the description of a Hamiltonian named Michea, in the American service, is entirely beyond the bounds of belief. Accord-

ing to this soldier, the orders were to spare none, and so, tho it would appear in his case not without some compunction, the American soldiers slaughtered all before them, men, women, and children, in the villages they came to. The reason given for this alleged savagery is that the natives had behaved in a barbarous way to some of the invaders."



IN THE PHILIPPINES.
Many bees, but little honey.
—Der Floh, Vienna.

The greater part of the pillaging, incendiarism, etc., of which the belligerents accuse each other is probably due to the presence of the "hyenas of the battle-field." Speaking of the conflagration at Manila, the special war correspondent of the *China Mail* says:

"That it was the work of incendiaries there can hardly be any doubt. While the firemen were succeeding in suppressing the first outbreak, another occurred in the same district, and soon the light, inflammable material was one huge blaze. Chinamen and Indians ran hither and thither along the narrow streets rescuing their household gods. Soldiers aided the firemen to prevent the spread of the flames, while others kept a strict guard and arrested all suspicious parties. A few beachcombers hovered about, like hawks scenting prey, helping themselves to loot in the most brazen-faced manner. As these waifs and strays are attired in cast-off military clothing, they are often mistaken for regulars or volunteers."

On the Isle of Negros, practically independent even during Spanish times, the American flag has been hoisted by the natives themselves in token of an American protectorate. They expect their Government to be respected, however. According to the *Ost-Asiatische Lloyd*, it is similar to that of Switzerland; there are thirty-six cantons, each of which sends a delegate to the General Assembly. There is no discontent and no oppression.

The St. James's Gazette, London, does not wonder "that McKinley and the Republican Party wish they had left the Philippines alone." The London *Outlook* thinks the Filipinos very unreasonable. *The Speaker* believes that the war is justifiable on the grounds of civilization and humanity, and points out that Great Britain herself has set a generous example. It says:

"If England intervened, and (for a time) took France with her, to put down a native government in Egypt in 1882 for the protection of European interests in that country as well as of the Suez Canal, is not America, which, through no fault of her own, has become responsible for the good government of the Philippines, bound to put down Aguinaldo as we put down Arabi Pasha?"

Some English papers admit that there is a seeming incongruity between what we claim for ourselves and our treatment of others. *The Saturday Review* says:

"Aguinaldo and his friends were educated enough to be able to read the American Declaration, in which it is said: 'We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.' To the Filipinos, at this moment, these beautiful Fourth-of-July phrases must present themselves as the grimmest kind of tragic humor."

A British officer writes to the following effect in *The Daily Chronicle*, London:

The Americans have still much to learn. They do not seem to understand the game, which is to use one set of natives against the other. This would be no very difficult matter in the Philippines; the suspicion of some tribes against the dominant Tagales could easily be aroused.

The Spectator, London, says:

"The Americans should use the people themselves, who understand the country, and who, if decently paid, will fight quite well enough. They have plenty of them at hand in the lower castes, who are sick of Tagal domination. Is there not too much disposition to think of the Filipinos, who are as civilized as the wilder peoples of India, as if they were red Indians with no civilization at all? We have not . . . seen one decree establishing civil tribunals, or indicating what kind of civil laws are to be obeyed, or how far Filipino creeds, customs, and tenures will be respected."

Once the Filipinos are conquered, our task will be easy, thinks *The Spectator*. All we have to do is to see that the colored population has perfect justice, to prevent corruption, and to establish a civil-service system which is never tampered with. With all

these good things the Filipinos will be quite happy. The paper adds:

"Let them have only a moderate number of white men, but let all of those picked men hold important posts, and have large salaries, and not merely a living wage. Let them adopt, that is, Lord Cromer's admirable principle, and have American heads and Filipino hands. . . . The poorly paid white man in the tropics soon sinks below the white standard, and becomes a great danger to the state. He despises and bullies the natives, and yet he can not hold himself above them and proclaim a higher standard. The Americans will, no doubt, find it very tempting to use such non-commissioned officers in the work of administration, but they must not yield to the temptation. . . . Why should not the American Government at once establish a college like our old Haileybury, which shall be for the Philippine, Cuban, and Puerto Rican civil services what West Point is for the army?"

It seems likely that some attempt will be made on the part of the Spaniards to buy off the prisoners of their nationality held by the Filipinos. The Spanish people are clamoring for their release. This would furnish additional funds to the Filipinos, but they do not seem to be in want of money as it is. According to reliable information in the *Hongkong Telegraph*, the Filipino soldiers receive their pay pretty regularly. The Spaniards have no confidence in our ability to procure the liberation of the prisoners by force of arms. *The Epoca*, Madrid, says:

"The Americans do not seem to make much progress with their mission of mercy and peace in the Philippines. As a matter of fact, few people in Europe believe that they will deal honestly with either the Filipinos or the Cubans, hence the Filipinos are not oversanguine either. The Americans will not succeed by force of arms. They can win as many battles as they please, but they will lose the campaign."

Many Spanish papers believe we will be sorry ere long that we robbed Spain of her lost possessions. *The Correspondant*, Paris, hints something about the "mill of the gods."

One of the curious results of our "expansion" may be that it will force patriotic newspapers to treat with some civility people who could formerly be reviled with impunity. Among these is the Sultan of Turkey. He has been asked to authorize a holy war of the Mohammedan tribes in the Philippines against the American invader, but has so far been prevailed upon by our minister to desist.—*Translations made for THE LITERARY DIGEST.*

ITALY IN THE FAR EAST.

IN the face of China's manifest inability to resist, all European countries, big and small, hope to obtain a share of her territory. The latest determined attempt was made by Italy, who wants to obtain a "lease" of the San-Mun Bay and neighboring territory. *The Handelsblad*, Amsterdam, says:

"What Italy asks there is of some value. Three degrees south of Shanghai, the fine port forms an excellent outlet for trade. It offers a chance to open up the province of Kiang-si, and if a railroad concession to Lake Payang also is granted, the possession would be a rich acquisition indeed. It is generally supposed that Italy has been influenced by England in making this demand, and that England would really be master, especially with regard to the railroad. China, however, refuses to grant Italy's request, the Chinese being backed by Russia."

The matter is not without its humorous aspect. The Italian minister to China was very much in a hurry to have the "lease," and penned an ultimatum. But he had as yet no ships to back him, and his Government was forced to disavow his attitude. The Chinese are not slow in recognizing their advantage, and it is

quite possible that Italy may have to do some fighting in order to obtain what other powers got for the mere asking. The Italians themselves are not quite certain that it is wise for them to embark in such a venture. Cesare Lombroso, in the *Nuova Antologia*, expresses himself to the following effect:

It is not yet certain that the partitioning of China will really benefit the powers engaged in it, and Italy should not incur unnecessary risks, in view of the deplorable state of her finances. The European powers who so unceremoniously divide China remind one of the fishermen in the fairy tale, who built their huts on an island and felt very comfortable, until a terrible movement of the ground threw them into the sea. Too late they discovered that their island was a big fish and that it was very much alive.



ITALY: "Just a lock of your hair, dearie."—Ullrich, Berlin.

Moreover, the partner whom Italy has in this venture is not very trustworthy. England encourages Italy in her adventurous policy for entirely selfish reasons. The same England has used Italy as her cat's-paw in Africa, and now she repeats the experiment in China.

Italy has evidently gone too far to recede, however, and the British ambassador in China has been intrusted with the management of the affair. *Italie*, Rome, says:

"Negotiations with the Chinese Government will be continued until successful. There is no reason why Italy should stand back. Her attitude is not likely to interfere with the plans of any other power; on the contrary, all have assured Italy of their friendship."

The *Popolo Romano* thinks Italy had better prepare to defend her just rights in Italy than waste her strength in far-off regions.

The British press only half approves of the course taken by Italy, tho it is countenanced by the British Government. *The St. James's Gazette* thinks the only intelligible part of the news regarding the action of Italy is the recall of Signor Martino, the Italian minister, and says:

"Meanwhile there seems to be something in the air of China which makes it very hard for Europeans to keep to the rude and simple practise of telling the truth—we mean, of course, all Europeans except ourselves, who are by this time immune against the influences of the East. Besides, experience has taught us that it is folly to try lying in competition with an Asiatic."

The colonial papers, which express the popular view that it is time for Great Britain to veto the acquisition by other powers of valuable ports, railroad concessions, etc., anywhere, is little pleased with this new setback to progress and civilization. "Italy's demand impresses one chiefly with a sense of its amazing impudence," says the *Calcutta Witness*. The French and German papers say there is no objection to Italy's acquiring her share of the profits accruing from the trade with China, and securing it against foreign interference, but for the sake of her prestige Italy should have acquainted the world with an accomplished fact rather than with her intentions.—*Translations made for THE LITERARY DIGEST.*

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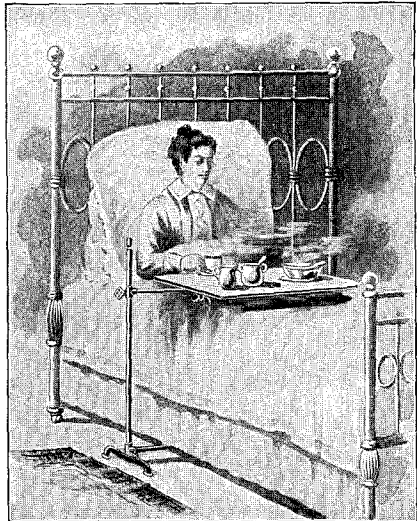
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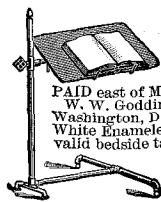
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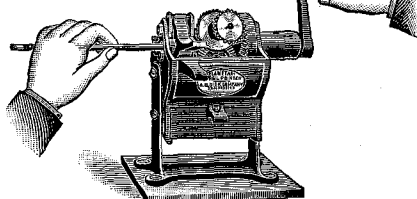
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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

Consul Smith, of Moscow, writes: "An extensive chart of Russia is to be exhibited at the Paris Exposition, on which will be shown the extent of different trades in Russia. The above chart will be prepared by a commission appointed by the pedagogical department, and will show the different trades taught in the Russian schools, such as wood-carving, mechanical work, art, etc. This chart is expected to be of great interest, as it will show the degree of progress made in Russia."

Statistics show that in 1893, 3,030 lamps met the requirements of consumers of electricity in the city of Brussels. At the present time there are 66,000 lamps. In consequence of the constantly increasing use of electricity, the city has been obliged to enlarge its works. It is now proposed to acquire five new vertical machines of 1,000 horse-power, to be placed in works already supplied with five horizontal machines of 500 horse-power. The city also has electrical works established in the basement of the railroad building, but owing to the steadily increasing use of electricity, the production is insufficient to meet public demands. In consequence, it has been decided to unite the two works by means of four cables enclosed in iron pipes. It was at one time proposed to erect a large electrical power-house just beyond the city limits; but, as it was shown that about 15 per cent. of the current would be lost, the proposition was rejected. The most practical method now seems to be the creation of new stations as the exigencies of the situation may demand.

Consul Schumann writes from Mainz: "The telephone service of this country is a public institution controlled and managed by the Department for Posts and Telegraphs. The rates are certainly very low, the charge for a local telephone being \$38.55 per annum, including the rental of the instrument. The service, however, is lacking in enterprise. I applied on February 20 to have a telephone placed in my residence, and was told that the connection could not possibly be made before May or June, as they did not string wires in winter."

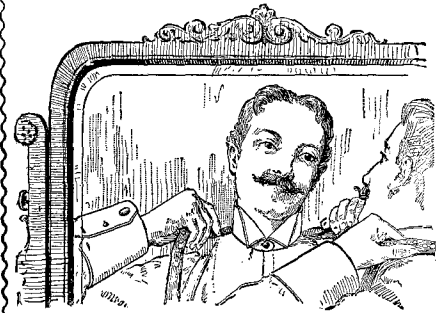
Consul Brush writes from Clifton, Canada, March 16, 1899:

"Mr. C. C. James, deputy minister of agriculture for the Dominion of Canada, is in receipt of the following letter from Mr. Harrison Watson, curator of the Imperial Institute. It indicates that fruit men may find a profitable market in England this year. Mr. Watson says: 'I am keeping track of the raspberry pulp trade. I learn that the Australian crop has again been practically a failure. One broker states that they are asking £45 to £50 per ton, and others that the Australians will have none to export. It is still too early to attempt to foretell the course of events, as everything must depend upon the English and Dutch crops. Speaking guardedly, I should think that the prospect for fairly high prices is on the cards, and Canadian raspberry packers should watch the market.'"

In reply to inquiries by a Massachusetts correspondent, Consul-General Govey writes from Yokohama: "The plant used in Japan in the manufacture of straw carpets or matting is known as igusa or goza gusa (*Juncus effusus*), a species of rush widely distributed throughout the Northern hemisphere. Its cultivation resembles that of rice. It grows in rows in swampy ground and is propagated by means of rhizoma cuttings. It is set out in the spring and harvested in August, when about three feet high. It is cut close to the ground, dried, and put under cover until needed, when it is moistened, and the epidermis is then rubbed off with ashes."

A report in the St. Petersburg *Commercial Gazette* of a meeting of the council of commercial

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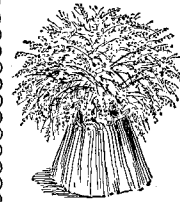
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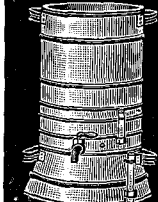
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navigation of the department of trade and manufactures, held February 24, 1899, says:

"At the meeting of the council, held under the auspices of the Grand Duke Alexander Michaelovich and Admiral Chihacheff, important measures, proposed by the department of commercial navigation for improving Russian shipbuilding, were discussed. The main point of the measures proposed to the council consisted in admitting into Russia free of duty, for a period of ten years, foreign iron and steel for building sea vessels, which have been imported duty free since April 27, 1898. In order to facilitate the application of the above measures and the control by the custom-house of the materials imported for shipbuilding purposes, it is proposed to fix a limited period during which iron and steel may be imported duty free. As a guaranty, the shipbuilder will pay a certain sum, which will be returned to him when the vessel is completed. Besides it is proposed to import duty free whole parts of the mechanisms for vessels, such as are not manufactured in Russia, viz., cylinders exceeding 10 inches in diameter, windlasses for anchors, and steam helm apparatus.

"Representatives of the several iron and shipbuilding factories of Russia who took part in the meeting were of the opinion that the above measure would be of no benefit to the Russian shipbuilding industry, if other materials used for building vessels are not admitted duty free. They also recommended a premium for every vessel built in Russia. This latter question was not seriously discussed. There was considerable opposition to the proposition to admit completed machinery free.

"Before these measures become laws, they must first be confirmed by the Minister of Finances, then by the council of ministers, and finally by the Emperor. This will require six months."

Consul Fleming, of Edinburgh (March 20, 1899), writes:

"Since January 1, 1899, there have been imported from the United States to this market 26,000 bags of cotton-seed meal and 8,000 bags of cotton-seed cake. While the sales of our cotton-seed products here become important and are increasing, the linseed cake imported is almost wholly Russian. I have asked dealers in these articles why American linseed cake has not yet competed successfully with the Russian product. The answer uniformly given is that too much of the oil is taken from the American linseed cake in the process of crushing; in other words, as one commission merchant puts it, 'the life is crushed out of the cake.' It is the common opinion here that if the American producers of linseed oil would 'ease up' the crushing machines, competition with Russia for the trade in linseed cake would not be nearly as difficult as it is at present. I am simply offering the Scottish dealers' view of the subject as a suggestion, which may or may not be new or practical."

The value of declared exports to Cuba from Sheffield, England last month (February, 1899) was £173 10s. (\$844.33). The articles shipped were penknives, with ivory, pearl, shell, and stag scales; razors with bone and ivory handles; and scissors. The shipments were made to Havana as the port of entry.

In a report prepared at the instance of the Interior Department, Consul-General Winslow, of Stockholm (March 3, 1899), says, in part:

"The only food given reindeer in Sweden is 'reindeer moss,' a lichen highly prized by the Laps, growing abundantly in the Arctic regions, almost as luxuriantly on the bare rocks as in the soil. It covers extensive tracts in Lapland, making the landscape in summer look like a field of snow. The domesticated reindeer are never as large as the wild ones; Siberian reindeer, domesticated, are larger than those of Lapland. No care is taken of the deer; they thrive best by being permitted to roam in droves and obtain their own sustenance. The moss is capable of being used for human food; the taste is slightly acid. Attempts have been made to feed hay,

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roots, grain, etc., to the reindeer, but they have not succeeded.

With a view to regulating the grain trade, Mr. D. J. Bodiscow, an official of the Ministry of Agriculture, has been appointed by the Ministry of Finance and ordered abroad, to collect information regarding the condition of the grain trade in other countries and the extent of business that foreign buyers have with Russia, principally in Belgium and Germany.

The new Chinese minister, Wu Ting Fang, recently visited the Philadelphia commercial museum. He was very much impressed with the institution and expressed his conviction that much good would result if American merchants would establish such a museum in China, at Shanghai, for example, where American manufactures could be shown.

Consul-General Seeger sends from Rio de Janeiro a copy of the *Brazilian Review* (semiofficial), noting the changes in the Brazilian tariff for 1899. The alterations are as follows: Woolen felt hats (class 16, article 501) are raised to 6,300 milreis (88 cents); those of article 9, class 2, comprising plain felt, rabbit and other skin, castor, and hair hats are reduced to the same rate. All imported goods are subject to payment of 10 per cent. of duties in gold coin or its equivalent in bills of exchange. This is equivalent to a virtual increase of the duties established by the tariff of 1898, still in force, of 35 per cent. with exchange at 6d. (12 cents), 28½ per cent. with exchange at 7d. (14 cents), 23¼ per cent. at 8d. (16 cents), 20 per cent. at 9d. (18 cents), and 17 per cent. at 10d. (20 cents).

Considerable interest has been aroused in coal circles in Marseilles, France by the probably authentic report that large consignment of American coal is now being received at St. Michael's, in the Azores. British trade papers have taken the subject up, and it seems to be generally expected that the Americans will soon be taking a practical part in the distribution of fuel in this quarter of the globe.

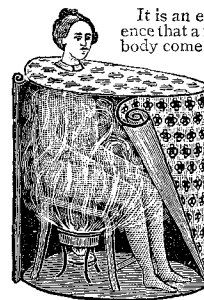
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It seems that Mr. Creelman was sent to Manila as the emissary of a journal of New York to offer Admiral Dewey the nomination to the Presidency.

"You go there, Mr. Creelman, and interview the Admiral on the subject," said the editor to James.

So James went home and packed his dress-suit case, and departed after assuring the editor: "I'll succeed in getting him to look with the most favorable light upon the plan. I know him and he knows me. I have confidence in my influence, and I know everything will come out as we want it to."

So James went to Manila.

He clambered up the side of the *Olympia* and accosted Admiral Dewey thusly: "Hello, George. Say, I've got something great up my sleeve for you."

"What is it, Mr. Creelman," asked the Admiral, putting aside his coffee-cup.

"I'll come up there and tell you, George." And Mr. Creelman clambered up to the bridge. "I've come away down here as the emissary of my paper. You know I'm on the greatest paper in America now. Me and Hearst run it; I come to tell you that as the leading representative of that paper I want your consent to the presentation of your name in my paper as that of the man who will be the next President. I know you know me and can depend upon me. And I know you. In other words, I come to offer you the nomination for the Presidency. And I offer you my heartfelt congratulations. And I know you will take it for my sake."

"Oh, no," replied the Admiral, "I don't want it."

"Don't want it, man!" exclaimed Mr. Creelman. "Why, you must take it. I want you particularly, Admiral."

"No, no," remarked Dewey, waving the man away and taking up his coffee-cup. "I've other fish to fry. You take it, Jim."

FRANCIS B. LOOMIS, the United States minister to Venezuela, is popular with every class of people in that country. The *Venezuela Herald* comments appropriately on the recent presentation to him of eulogistic resolutions by the National Association of Manufacturers of the United States, and adds: "In this same general line Minister Loomis has received another equally well-deserved and unusual compliment. In his annual message to the Venezuelan Congress, President Andrade, of Venezuela, refers to the American minister, and compliments him upon his 'intelligent and acute' efforts to cement the good relations between the two countries, and congratulates him upon his successful work. It is a very rare compliment for a minister to receive special mention in the president's message." Mr. Loomis has secured the first large order for a supply of artillery from the United States ever given to that country by Venezuela.

Current Events.

Monday, April 17.

—A despatch from Manila announces that a committee of Filipinos has been appointed to confer with the United States Commission, with a view to bringing about peace.

—The United States Supreme Court declares invalid that portion of the Michigan statute relating to the sale of thousand-mile railroad tickets, which provided that such tickets be good for two years and be sold at railroad rate.

—The British position in the Samoan question is defined in the House of Commons.

Tuesday, April 18.

—The Army Beef Court of Inquiry begins the preparation of its report.

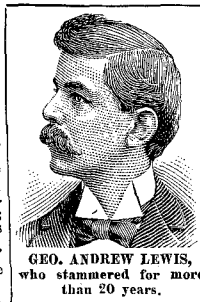
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—President McKinley appoints United States Ministers to Greece, Persia, and Portugal.

—Admiral Dewey cables from Manila news of the capture, in ambush by the Filipinos, of a lieutenant and fourteen men of the gunboat *Yorktown*.

—Germans and Americans of the West organize in Chicago in opposition to any alliance of the United States with a foreign power.

—Statistics published from the British Indian Foreign Office show that there have been 250,000 deaths from the bubonic plague in India during the past two years.

—General Rodriguez, Gomez's chief of staff, is appointed chief of police of Havana.

Wednesday, April 19.

—General Otis reports from Manila that "the better class of the Filipinos are tired of war and desire peace."

—It is reported that General Gomez has declared himself in favor of an American protectorate over Cuba.

—The selection of Rockhill, Ex-United States Minister to Greece, as director of the Bureau of American Republics, is confirmed.

—James P. Taliaferro is elected United States Senator from Florida.

—The seventy-ninth and last ballot for United States Senator for Pennsylvania is taken, resulting in no election.

—The British House of Commons rejects the bill to appeal the Irish coercion act of 1887.

Thursday, April 20.

—Ex-President Harrison starts to Paris to attend the session of the Venezuelan Tribunal of Arbitration.

—The last Spanish garrison withdraws from the Philippines.

—General Brooke has issued an order for the establishment of a final court of appeals for Cuba.

Friday, April 21.

—Senator Matthew S. Quay is acquitted on the charge of conspiracy in misappropriating public funds; he is appointed by Governor Stone to fill a vacancy not provided for by the Pennsylvania legislature.

—It is announced that the Secretary of War is about to issue an order permitting the shipment of cargoes from Puerto Rico to the United States in other than American vessels.

—The South Carolina supreme court sustains the anti-lynching law.

—The German cruiser *Gefion* is ordered to Apia, Samoa.

—United States minister Bridgman cables to the State Department from Bolivia that the revolution in that country has been suppressed.

—The wreck of the Spanish torpedo boat *Pluton* is found just off the Morro, Santiago.

Saturday, April 22.

—General Lawton, with a strong force, takes the field against the Filipinos.

—The King and Queen of Italy review the combined British and Italian fleets off Sardinia.

—The Audifret annual prize of \$3,000, given "for the greatest act of devotion," is awarded to Major Marchand, the French soldier-explorer.

—The Duke of Tetuan, formerly Spanish Foreign Minister, is appointed delegate from Spain to the Peace Conference.

—Representative Payne, of New York, an-

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nounces that he is a candidate for the Republican nomination for **Speaker**.

Sunday, April 23.

—In a fight near Malolos, six Americans are killed and forty-three wounded.

—A negro murderer is mutilated and burned at the stake in Palmetto, Ga.

—It is announced from the Agricultural Department that the fiscal year 1898 showed the largest export ever recorded from the United States.

—M. Hanotaux, former French Foreign Minister, testifies in the Dreyfus case before the French Court of Cassation.

—The Senatorial election in Spain results in a large majority for the Government.

CHESS.

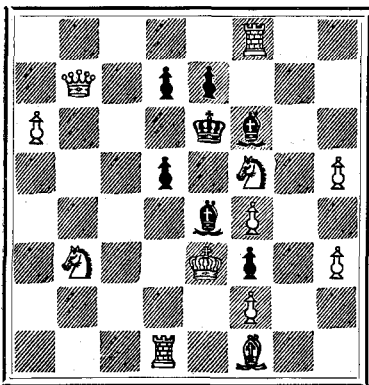
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST,"]

Problem 374.

BY THE DOMINE.

(From The Times, Philadelphia.)

Black—Seven Pieces.



White—Twelve Pieces.

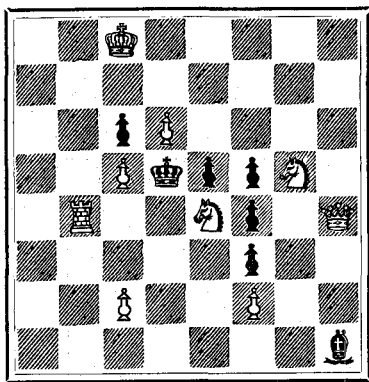
White mates in two moves.

Problem 375.

BY LADISLAV VETESNIK.

A Prize-Problem in the Aftonbladet Tourney.

Black—Seven Pieces.



White—Nine Pieces.

White mates in three moves.

The Problem-Editor of The B. C. M. speaks of this problem as a "pretty piece of subtlety."

Safety from Fire.

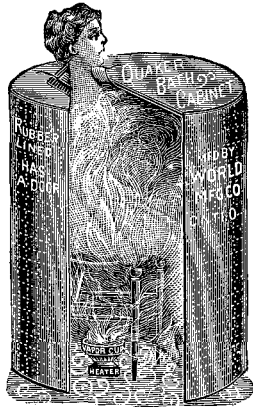
Go where you will nowadays, you will find that whenever two or three persons are gathered together the conversation will, before long, get around to fire. It has a way of staying there, too, there being no subject so interesting at present to everybody, and concerning which there is no one but has some testimony to offer. The extent of recent fires has been so great, including all species of structures and sparing no class of individuals, that no one, however domiciled, now feels safe. The only safeguard is to take all possible precautions against the common peril and try to profit by the example of previous calamities. Steel ceilings are the greatest safeguards against fire communicating from one room to another. These ceilings are decorative and durable and are made by H. S. Northrop, 52 Cherry St., New York City.

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BY AN OHIOAN.

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The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction.

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Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M.D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglas, Rev. R. E. Peale, Una, S. C.; Rev. Samuel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in its worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in 3 weeks of cata rh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

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Solution of Problems.

F. L. Hitchcock, Scranton, Pa., got 368.

Solution of 367 received from F. W. Russell, Winnipeg, Man.; J. C. Porter, San Francisco; W. H. Philbin, Archbald, Pa.; L. Waterman, Tilton, N. H. Solution of 363 received from F. S. Ferguson, Birmingham, Ala.; W. H. H. C., Canadian, Tex.; the Rev. A. P. Gray and Dr. F. F. Voorheis, Amherst, Va.

ERRATUM.

Our solvers who got 367 will know that the key-move as published is wrong; but others will not know that a typographical error is responsible for Q-B 8, when it should be Q-B 3.

CONCERNING 366.

This problem is still worrying a number of our solvers who can not see the answer to Black's (1) R-B sq ch. They insist upon it that R or B must interpose, and, therefore, declare the problem to

be unsound. But White has another move. Look at this: 1. R-K 5 K x P 2. R-B sq ch. Be good enough to show us how Black stops mate next move.

"THE WONDERFUL MATE."

(LITERARY DIGEST, March 25).

White.

- 1 B-B 5
- 2 Kt-B 6 ch
- 3 R x Kt ch
- 4 R x Q P ch
- 5 Q x B mate

Black.

- Q-R 4 (best)
- P x Kt
- K-Q sq
- B x R

- If 2 K-Q sq
3 B-Kt 6 Q x B (must)
4 Q x Q mate

- If 1 P x B
2 Q x Kt ch Q x Q
3 Kt-Q 6 ch K-Q sq (must)
4 B-Kt 6 mate

- If 2 Kt x Q
3 Kt-Q 6 mate.

The marvel of this is that Herr Lange must have seen this continuation as far back as his 15th move, when he gave Kt x R for B and permitted his K B to remain in "take."

Solution received from M. W. H., who says: "That this mate should be seen in a few minutes without moving the pieces is really amazing. I experimented on it for hours before I saw it"; C. R. Oldham, who found it "a most interesting study," and Prof. W. W. Smith.

The International Cable Match.

On Friday and Saturday, April 21st and 22d, representatives of American and English colleges played a match by cable, resulting in a victory for the English by 3½ to 2½. The special rules governing this contest provide that players must be natives of the country they represent and students in the universities named. They must be also eligible for the inter-collegiate tournament between Columbia, Harvard, Yale, and Princeton, in this country, and for the inter-varsity matches between Oxford and Cambridge in England, and no player shall be eligible for more than five years after matriculation. The following is the score:

C. E. C. Tattersall (Cambridge).....½	K. G. Falk (Columbia).....½
A. H. W. George (Oxford).....0	A. S. Meyer (Columbia).....1
L. McLean (Cambridge).....1	C. F. C. Arensburg (Harvard).....0
A. P. L. Hulbert (Oxford).....0	L. A. Cook (Yale).....1
C. E. H. Ellis (Oxford).....1	W. W. Young (Princeton).....0
H. G. Softlaw (Cambridge).....1	W. Catchings (Harvard).....0

3½

2½

The pairings and openings were:

Bd.	United States.	Great Britain.	Openings.
1.	Falk	Tattersall,	Ruy Lopez.
2.	Meyer	George,	K B Gambit
3.	Arensburg	McLean,	Vienna
4.	Cook	Hulbert,	Petroff.
5.	Young	Ellis,	Irregular.
6.	Catchings	Softlaw,	Petroff.

The Americans had the move on the odd-numbered boards, the Englishmen on the even.

Before the play began a despatch was received from the governor of New York, which read as follows:

EXECUTIVE MANSION, ALBANY, April 19, 1899.

International University Teams, Knickerbocker Athletic Club, New York.

GENTLEMEN: As a graduate of one of the universities represented, and a warm admirer of all of them, I heartily congratulate the members of the English and American university teams on their first international contest. Chess is, of course, the game of all games, in point of skill, of patience, of strategy and mental daring. May the best team win. Yours very cordially,
THEODORE ROOSEVELT.

The Chess-Openings.

In *The B. C. M.* (February 1), there is a very interesting article on "The Dates of the Chess-Openings." The writer, however, can not find the "definite date as the first occasion upon which any opening" was played, and, with the exception



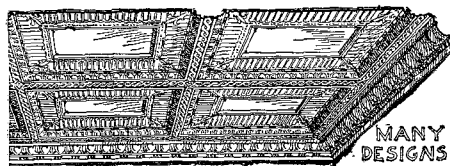
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of the Evans, Steinitz, and Cunningham Gambits, "hardly a single opening is called after its inventor." The works on Chess referred to are the Göttingen MS. (1490), Lucena's Work (1498), Damiano (1512), Ruy Lopez (1561), Polerio (1575-1600), Gianuzio (1597), Salvio (1604), Carrera (1617), and Greco (1619).

In the earliest of these writers we find the King's Knight's Game. The so-called Damiano Gambit is in the Göttingen MS. The Queen's Pawn Counter Gambit first occurs in a rare Chess-book of the last quarter of the seventeenth century. The Petroff or Russian Defense dates from the Göttingen MS. Philidor's Defense is a very old opening, and even Staunton's opening has one variation in the Göttingen MS. The Scotch Gambit dates from the Italian writers of the last century. The Two Knights' Defense goes back as far as Polerio; the Hungarian Defense to Cozio (1766); while the Giuoco Piano has been used from earliest times. The Max Lange's attack—modern as it sounds—comes from Polerio. The Ruy Lopez, not named after its inventor, occurs in the Göttingen MS. The King's Bishop's Openings were played in the sixteenth century, and the King's Gambit in its strongest form was played as early as 1580. The Kieseritzky Gambit was known by the Italians long before Kieseritzky's time as the *Gambetto Grande*, and the Allgaier Gambit, tho first developed by Allgaier (1795), is suggested by Ponziani (1769). The Center Gambit is as old as Polerio, and the Queen's Gambit is in the very earliest writers. Lucena mentions what is now known as the French Defense. In concluding the article the writer says: "The moral of all this seems to be that there is nothing new under the sun; opening are discovered, have their day, are forgotten only to be rediscovered (Alapin's opening was analyzed by Meierhofer fifty years ago), hailed as novelties, and, finally, after having served their turn, relapse into another period of oblivion."

How to Learn Chess.

LESSON IV.

As the pieces stand, before any have been moved, you have *twenty* possible moves: two with each Pawn, and two with each Knight. You must discard nineteen moves; hence, the one selected ought to be very much better than any other, and you ought to be able to give a very good reason for the selection. Which then, is the best move of the twenty? In the games by the Masters of Chess, P-K 4, as the first move, is, with comparatively few exceptions, used. This move, P-K 4, has at least, three characteristics of superiority: (1) It is an advance in the center; (2) it liberates more pieces, and (3) increases the number of possible moves, more than any other move that can be made. You will see that it opens up the way for the Q and K B, and gives you twenty-seven possible moves. The result you should aim at in the opening of a game is *quick development*; hence the Knights and Bishops should be brought into play as soon as possible, the Kts on B 3, and the Bs on B 4 or Kt 5. Do not bring out your Q in the early part of the game, or waste time in pushing Ps. *Every time you lose a move, you allow your adversary to strengthen his position.* Having the first move, you have the advantage; your adversary, will try to overcome this advantage, therefore do not assist him by making an unnecessary move: a move that has no force, and that does not help your development. Mr. Lasker's rules for development are as follows:

"I. Do not move any Pawns in the opening of a game, but the K or Q Pawns.

"II. Do not move any piece twice in the opening, but put it at once on the right square.

"III. Bring your Kts out before developing the Bishops, especially the Q B.

"IV. Do not pin the adverse K Kt (by B-K Kt 5) before your opponent has Castled."

Of course, you can not always open a game according to any fixed rule, as your adversary may interfere with it. As Mr. Lasker says: "You may be obliged to spend some of your time for the exchange of a piece, or it may be necessary to make defensive moves; but the real business of development ought to be accomplished in no more than six separate moves devoted to that purpose."

We have received several letters requesting us to give the various Openings. This is hardly possible, as there are probably more than fifty openings, each of them having many variations; nor would it be of advantage to the beginner. What he needs is a knowledge of general fundamental principles, and how to adapt these principles to the exigencies that may arise.

You should remember that there are only three kinds of *good* moves: (1) developing moves; (2) attacking moves; (3) defensive moves. If you make any moves that do not come under this classification, you are wasting time and helping your adversary. One other rule should be strictly obeyed: do not begin a premature attack. Get your pieces out and get them on the squares where they will do the most good.

The London International Congress.

On May 30, the world's masters will meet in London. They will line up something like this: America will be represented by Pillsbury, Steinitz, and Showalter; Austria-Hungary by Charousek, Schlechter, and Maroczy; France by Janowski; Germany by Lasker, Tarrasch, Walbrodt, and Lipke; Great Britain by Blackburne, Burn, Mason, and Teichman; Russia by Tschigorin, Alapin, and Schiffers; and probably, Marco of Vienna and Cohn of Berlin, the latter on account of the fine score he made at Cologne last summer.

Our Pillsbury says that he expects to be among the first three prize-winners.

Blindfold Chess.

Pillsbury the American, and Blackburne, the Englishman, are probably the best blindfold players in the world. We give specimens of Pillsbury's brilliancy and Blackburne's far-sightedness in the following games:

Philidor's Defense.

PILLSBURY.	GARNER.	PILLSBURY.	GARNER.
<i>White.</i>	<i>Black.</i>	<i>White.</i>	<i>Black.</i>
1 P-K 4	P-K 4	12 P-R 5	Kt-Q 2
2 Kt-KB 3	P-Q 3	13 Kt-K R 4	B x P (a)
3 P-Q 4	P x P	14 P-K Kt 4	P-K B 4
4 Q x P	Kt-KB 3	15 Kt x P	B-Kt 3
5 Kt-B 3	B-K 2	16 P-K B 3	B-B 3
6 B-K 3	P-B 3	17 R x P ch	B x R
7 Castles (Q Castles R)		(b)	
8 B-K B 4	Kt-K sq	18 R-R sq	B-R 5 (c)
9 Q-Q 2	P-B 3	19 Kt x B	P-Q 4
10 B-B 4 ch	K-R sq	20 Kt x P!!	R-B 2
11 P-K R 4	B-Kt 5	21 Kt-Kt 6 ch	K-Kt sq
		22 R x B!!	Resigns (d)

(a) If B x R; 14 Kt-Kt 6 ch, P x Kt, must; 15 P x P, mate.

(b) Startling, but perfectly sound. Think of a man seeing this and what follows, without seeing the board.

(c) As good as he has, but nothing is good.

(d) He can't escape mate.

Mr. Blackburne was playing several games, blindfold, at Witney. On one of the boards this position was brought about:

WHITE (Mr. B.): K on K Kt sq; Q on Q 3; B on K 6; Rs on Q Kt sq and 3; Ps on K 4, Q 5, Q B 3, Q R 2, K Kt 2.

BLACK (Amateur): K on Q B 2; Q on Q R 5; B on K Kt 2; Rs on K B sq and Q sq; Ps on K B 3, K R 4, Q 3, Q B 4, Q Kt 3, Q R 2.

Mr. B., having the move, played Q-B 2, his adversary replying with R-Q Kt sq. The man who didn't see the board immediately called "R takes P." The onlookers considered that Mr. B. had thrown away the game, and the teller twice asked that the move be repeated, both times receiving the same answer: "R takes P." "But he can take your Queen," remonstrated the teller. "Can he?" said Mr. B. "Yes, he can," was the answer. "But does he?" asked the blindfold player. "Yes, he does." "Then I mate in three moves": R-B 6 ch, K-Q sq; R x R ch, K-K 2; R-B 7 mate. Some folks with both eyes open couldn't see all this.

A Woman's Chess-Congress.

Mrs. H. Worrall, of Brooklyn, is arranging for an International Women's Congress, to be held in New York or Brooklyn. In a statement to *The Sun*, Mrs. Worrall said:

"The plan which we expect to follow is to have the Second International Ladies' Chess Congress played in New York and Brooklyn, probably half

in each city, during next September and October, occupying a period of four or five weeks. It will be limited to twenty entries, who will be selected by the committee, the strongest players to have the preference. Where two applicants from different countries seem to be the same strength the one from the country not represented in the Congress will be accepted. We will have one game a day, the plan followed by the London tournament of having two games being too hard a strain on any player. There will not be less than four games a week, probably five, as the committee decides.

"The first prize will not be less than \$500, and if our fund is large enough it will be \$600. There will be at least six other money prizes, besides the brilliancy and best game prizes.

"It is our intention to request the various professions to contribute the prizes, so that there will be a merchants' prize, a lawyers' prize, a physicians' prize, and others, and contributors will state to which prize their money is to be credited. The committee will, of course, adjust the difference between the amounts.

"We are now making arrangements to form the various committees and to fill the offices for the Congress, and we expect that prominent American women will aid us in the work."

A Fine Defense.

The World's Champion played 30 games simultaneously at Cheltenham, England, winning 24, losing 2, and drawing 4. The following, taken from *The B. C. M.*, is one of the games he lost:

Allgaier-Thorold Gambit.

Notes by James Mason.

MR. E. LASKER. COLONEL E. LAW.

White.

1 P-K 4
2 P-K B 4
3 Kt-K B 3
4 P-K R 4
5 Kt-Kt 5
6 Kt x P
7 P-Q 4
8 Kt-B 3
9 B x P

Black.

1 P-K 4
2 P x P
3 P-K Kt 4
4 P-Kt 5
5 P-K R 3
6 K x Kt
7 P-Q 4
8 Kt-K B 3
9 P x P

... Capture of the Pawn may be delayed, but up to and including move 10, on both sides, the opening may be accepted as a model of correctness, in this hazardous game.

10 B-B 4 ch
11 B-K 5

Now, however, 11 Q-Q 2, with choice as to Castling, would yield a much more enduring attack. The early exchange of this Bishop is unfavorable, even assuming no further sacrifice of force involved.

12 Castles
13 Q-K 2

If 13 Kt x P or 13 Kt-Q 5, the reply might be the same, that is 13... Kt x B; and Black's superior force would about as easily assert itself. Anyhow, the attack fails, and the solid difference of the piece remains.

14 P x Kt
15 K-R sq
16 Kt x P

13 Kt x B
14 Q-Q 5 ch
15 Q x P
16 B-Q 3

... Or 16... Kt x Kt; there would be no harm in 17 R-B 7 x etc. White could not seriously prolong the contest *two* pieces behind.

17 Kt x B
18 B x Q
19 Q R-Q sq
20 K-R 2
21 R-Q 4
22 P-Q B 4
23 P x P
24 B x P

17 Q x Q
18 P x Kt
19 Kt-K 5!
20 B-K 3
21 P-Q 4
22 Kt-K B 3
23 Kt x P
24 Kt-K 6

With this Black makes further gain—wins as a matter of course. Here Mr. Lasker might have gracefully resigned.

25 B x B
26 K-R 3
27 B-Q 5
28 R-Kt 4 ch
29 R-Kt 6
30 R-K B 6
31 K-Kt 4
32 R-Q 6
33 R-Q 7 ch
34 R-K B 7
35 K-R 5
36 R-Q 7
37 K-Kt 6

25 Kt x R ch
26 K R-K sq
27 R-K 2
28 K-R sq!
29 K-R 2
30 R-K 6 ch
31 Kt-Q 7
32 Kt-K 5
33 K-R sq
34 R-K sq
35 Kt-Q 3
36 K R-K 4 ch
37 R x B

And White resigned.



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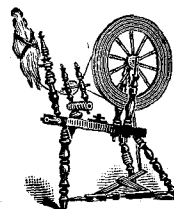
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